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John Wroe

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Wroe, John, 1782-1863.
An abridgment of John Wroe's
revelations on the

AN
ABRIDGMENT
OF
JOHN WROE'S
REVELATIONS ON THE SCRIPTURES,
AND
DIVINE COMMUNICATIONS:
ALSO
SEVERAL PROPHECIES.

THIRD EDITION.

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N. B. For Chapter of Fulfilments, see second edition.



ABRIDGEMENT, ETC.

INTRODUCTORY ADDRESS.

THE ancient prophets suffered much, not merely from the openly profane, but from the professed worshippers of the God of Israel. Christ, his apostles, and primitive followers, had more to contend with, and to suffer, than generally falls to the lot of man. Some said of the Lord Jesus Christ, "He is a good man;" but others replied, "Nay, but he deceiveth the people." John, vii. 12. At one time, "All bare him witness, and wondered at the gracious words which proceeded out of his mouth." Luke, iv. 22. But by and by, "They rose up, and thrust him out of the city, and led him unto the brow of the hill, whereon their city was built, that they might cast him down headlong." 29. By some he was declared to be mad, and that he acted under satanic influence. "He hath a devil and is mad; why hear ye him?" John, x. 20: and surely human nature continues the same, "The carnal mind is enmity against God." Romans, viii. 7. "And, as then, he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." Galatians, iv. 29. The rulers, scribes, and pharisees were some of the bitterest enemies of Christ and his disciples; and there has been lamentable proof that some of J. W's. greatest opposers and enemies have been found among the more learned and moral portions of the community; he and his doctrines, &c., are condemned by

many who have never conversed with him on religious subjects, nor read any of his books, or examined the grounds of his visitation. You are requested to set aside your prejudices and preconceived opinions; and observing Nicodemus' words, "Doth our law judge any man before it hear him?" John, vii. 51, pass regularly through, at least, the commencement of this work, and inquire, Would you be willing to expose yourself to as much derision, persecution, inhuman treatment, and dangers by sea and land, in support of your religion, as he and his friends have done, in continuing to speak and act as they consider themselves required by the Almighty to do? Perhaps it would be too great a trial for your faith and feelings to contend with! Did the outcry raised against Jesus, and his rejection by his countrymen, the Jews, prove that he was not the true Messiah? When Judas betrayed him, and Peter denied him, with imprecations, and all the disciples forsook him and fled, was this a proof that he was an impostor? When an uproar was raised against Stephen, (see Acts, 6th and 7th chapters,) did this prove him to be a blasphemer or an impostor? When the self-interested Ephesians perceived that their craft was in danger, and raised an outcry against Paul, did this prove him to be a deceiver? No; nor could the self-righteous moralists, and the learned doctors with all their weight of influence, crush or stop the progress of that work, which God was pleased to carry on by the instrumentality of a few humble and illiterate individuals; not indeed educated in the great seminaries of the day, but endued with power from on high: not skilled in the logic or philosophy of the times, but declaring the great truths they were commanded to publish, with plainness and simplicity. Can any reader be offended with the great and self-existent I AM, for selecting his own instruments? or have you forgotten, that "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence." 1 Corin-

thians, i. 27-29. "For with stammering lips, and another tongue will he speak to this people." Isaiah, xxviii. 11. How solemn are the words of the apostle, "Beware, therefore, lest that come upon you, which is spoken of in the prophets: behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." Acts, xiii. 40, 41.

It is a most glaring fact, that even in this thinking and enlightened age, any person professing to foretel future events, or advance doctrines at variance with the current opinions of the religious teachers of the day, will be certain of meeting with every species of calumny from the religious world; and of insult and persecution from the ungodly: some concluding that such a person is deranged, or a teacher of false doctrines; others exclaiming, "*Away with such a fellow from the earth; for it is not fit that he should live.*" Acts, xxii. 22. How strictly true are the following words, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead?" Luke, xvi. 31.

It may be inquired, can any unprejudiced reader assert, after consulting the following passages of Scripture, that the spirit of prophecy was, or was designed to be entirely withheld after the death of the apostles? "Surely the Lord God will do *nothing*, but he revealeth his secret unto his servants the prophets." Amos, iii. 7. "The secret of the Lord is revealed to them that fear him, and his covenant to give them understanding." Psalm xxv, 14. "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants, and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy." Joel, ii. 28, 29. "Howbeit, when he, the Spirit of Truth is come, he will guide you into *all* truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak: and he will *show you things to come.*" John,

xvi. 13. "And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom, &c. To another prophecy." 1 Cor. xii. 5-12, and 28, 29. "Knowing this first, that no prophecy of the Scripture is of any private interpretation; for the prophecy come not in old time by the will of man; but holy men of God spake as the were moved by the Holy Ghost." 2 Peter, i. 21. "Follow after charity and desire spiritual gifts, but rather that ye may prophesy." 1 Corinthians, xiv. 1. "If any thing be revealed to another that sitteth by, let the first hold his peace; for ye may all prophesy one by one, that all may learn, and that all may be comforted." 30, 31. "Let us prophesy according to the proportion of faith." Rom. xii. 6. If there were to be no true prophets in the latter days, why should we be warned to beware of such as are false? "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." Matthew, vii. 15, 16, 21, 22, and xxiv. 1-13. "For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect. But take heed: behold I have foretold you all things." Mark, xiii. 22, 23: 2 Peter, ii. 1: 1 John, iv. 1. "But the prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, *How shall we know the word which the Lord hath not spoken?* When a prophet speaketh in the name of the Lord, *if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him.*" Deuteronomy, xviii. 20-22. It has been, and can be proved, that several of J. W.'s predictions have been fulfilled, some of which will probably be laid before you. Say not with the king of Israel, "But I hate him, for he never prophesied good unto me, but always evil." 2 Chronicles, xviii. 1-7.

We read of two young men in the days of Moses, upon whom the spirit of the Lord rested, and they prophesied; "And there ran a young man and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua the son of Nun, the servant of Moses, one of his young men answered and said, My Lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them." Numbers, xi. 27-29. May the children of men, instead of being influenced by that spirit of sectarianism, self-confidence and self-righteousness, so prevalent in the present day; (which leads them to oppose, with so much warmth every thing at variance with their own views and opinions,) attend to the words of their Bibles, "Prove all things, hold fast that which is good." 1 Thessalonians, v. 21. "Charity suffereth long and is kind, charity envieth not, charity vaunteth not itself, is not puffed up." "Thinketh no evil." "Endureth all things." 1 Corinthians, xiii. 1-8. "With what measure ye mete, it shall be measured to you again." Matt. vii. 2, 3.

We must either entirely deny revelation, or acknowledge, on the authority of the Scriptures, that God frequently revealed his will to his servants in different ages of the world, in the most plain and familiar manner, also in trances or visions, and by the instrumentality of angels; this is so self-evident that it requires no proof, to any person who believes the truth of the Sacred Volume, and is even superficially acquainted with its contents; for instance, refer to Gen. iii. 9-19: iv. 6-15: vi. 13-22: vii. 1-4: viii. 15-22: ix. 1-17: xii: xv: xvii: xviii. 1-33: xix: xx. 6: xxii. 1-16: xxviii. 13-15: xxxi. 24: xxxii: xxxv. 1-13: Exodus, iii: vi. 1-13: also, 1 Samuel, iii. 1: Proverbs, xxix. 18: Isaiah, i. 1: xxi. 2: xxix. 11: Lamentations, ii. 9: Jeremiah, i. 2-4: Daniel, ii. 19: vii: viii: ix: x: Micah, iii. 6: Matt. xvii. 9: Luke, i. 22: Acts, ix: x. 17: xi. 5: xii. 8-15: xvi. 9: xxiii. 8, 9: xxvi. 19: xxvii. 23: 2 Corinthians, xii. 1-9: Numbers, xii. 6: 2 Chronicles, xxvi. 5: Ezekiel, i. 1: viii. 3: xiii. 16: xl. 2. A much greater number of references

could be introduced, to prove the truth of what is advanced: and if the Lord is pleased, according to promise, to reveal himself in a similar manner to any individual in the present day, will any presume to declare that person to be mad, or an hypocrite, or a deceiver, and all this on the assertions of others, and without convincing proofs of the truth or fallacy of their statements? "My thoughts are not your thoughts, neither are my ways your ways, saith the Lord." Isaiah, lv. 8. Beware lest thou be found a despiser of His word, who says, "Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness. Thou shalt not follow a multitude to do evil: neither shalt thou speak in a cause, to decline after many to wrest judgment." Exodus, xxiii. 1, 2. "Thou shalt not bear false witness against thy neighbor." xx. 16. Read Acts, xxiii. 1-12, and see 9th verse, "We find no evil in this man: but if an angel or spirit hath spoken to him, let us not fight against God."

HIS BIRTH—EDUCATION—VISIONS.

HAVING so far cleared our way, we proceed to state that JOHN WROE was born in a small village, called Bowling, in the parish of Bradford, Yorkshire, September 19th, 1782, and was baptized in the church of that town.

The time allowed for his education appears to have been nearly lost, for on leaving school he could only read very imperfectly; and it was concluded, from his apparent want of capacity, that he never would become a scholar; the truth of which conclusion has been fully verified.

He was brought up to the same employment followed by his father, who was a master collier, farmer, and worsted stuff manufacturer.

John's grandfather declared that "The Lord would raise up a minister from among his offspring." In conse-

quence of this impression, John's father named his youngest son, "Thomas," which was his grandfather's name, and educated him for the ministry; but was prevented from applying to the Archbishop of York for ordination, through the persuasion of the vicar of Bradford and another person, by reason of an impediment in his utterance.

In the year 1819, John was afflicted with a fever, and his life considered to be in imminent danger; he was attended by Dr. Blake, of Bradford, and Dr. Field of Tong Street: the former told John's wife, that there was no probability of his recovery, and advised her to prevail on him to settle his affairs. Concluding that his recovery was very improbable, he became much concerned about his spiritual interests, for all his deeds were introduced to his view; he accordingly requested the Methodist preachers to visit him and pray with him; but they refused, although his wife sent to four of them: she then enquired of him whether she might send for the minister of the Established Church at Bradford; he replied, It is now late, read one or two chapters for me, and I will see what I can do for myself, but he found no comfort. Dr. Blake attended him every day for three weeks, he was reduced almost to a skeleton; however, in the course of a few weeks he recovered from his bodily illness; but his distress of mind continued. He wrestled with God both day and night, for several months, and sometimes walked up and down his own fields, with his Bible, sitting under the hedges, and reading easy passages, but continued destitute of comfort.

Soon after this, he was visited with what are called trances or visions; (see Numbers, xxiv. 4: Acts, x. 10: xi. 5: xxii. 17:) at the commencement of most of which, he was struck blind and dumb, his eyelids became as firmly united as if they had naturally grown together: and his tongue fastened in his mouth, in which state he remained during the whole period of their continuance, which was sometimes seven, twelve, twenty-four, or thirty-six hours: after one of the trances, he continued blind for six days, but not dumb. Many remarkable events

were revealed to him during their continuance, as well as afterward, and which were accomplished, according to his predictions. He then began to travel, and act as a public speaker; while thus engaged, he made known such parts of the subjects communicated to him, during his trances, as he considered himself directed to publish.

From the time of his being visited by the trances, (which he afterward denominated visions,) he attended the meetings of the societies believing in modern divine revelation and prophecy, as preparatory to the introduction of that great event, known by the term "Millennium;" societies which had espoused the writings of Joanna Southcott and George Turner, the latter being then alive, and looked upon by them as the Lord's servant and messenger, by whom he would, from time to time, make known his will to them; however, John Wroe did not become a member of any of said societies at that time, nor of any other, and which was occasioned by the instructions given him in one of his visions, in which he was informed that after he had travelled for three years in England, he should be joined to the Lord's people: and which people, he then concluded, were Jews, appearing to him with long beards. Towards the latter end of the year 1822, the three years alluded to being then nearly expired, John Wroe was informed by an angel in vision, that he was to be joined to the people with whom he had been assembling for some time, and to occupy the place of George Turner, then deceased: this information he received when in one of their meetings at Bradford, on a Sunday evening, and which he communicated to the society; but they received it at first with some degree of opposition, which, however, soon disappeared, as far as regarded the society at Bradford and many others: but several continued to oppose, and consequently became separated from the rest. The three years he considered to have expired on the 14th of December, 1822, at which time he accordingly became a full member of said society. He then, by direction of the Spirit, relinquished his worldly employment, became wholly engaged in the work of the ministry; and consequently left Bradford, to visit

all to whom he might be sent, and warn them of approaching events.

The most remarkable of his travels and voyages in the succeeding ten years, are those to Gibraltar, Spain, France, Germany, and Italy, in 1823, to Scotland, in 1827, and Wales, in 1828; and to America, in 1840, to South Australia, in 1843, and again to America in 1846.

HIS VISIONS, WITH EXPLANATIONS.

HAVING stated that John Wroe had been visited with visions, a few of which are herein inserted, (see Numbers, xxiv. 4: Acts, xxiii. 8, 9: xxvii. 23.)

When in one of my fields, and wrestling with God in prayer, I saw a vision, having my eyes open — A woman came to me, and tossed me up and down in the field; I endeavored to lay hold of her but could not, I therefore knew it was a spirit: after which, being laid in my bed, I was struck blind and also dumb, (this was at about two o'clock, on the morning of the 12th of November, 1819,) the sun and moon then appeared to me, after which there was visible a very large piece of glass; on looking through it, I beheld a very beautiful place, which I entered. I saw a multitude of people, which no man could number. There came an angel, who became my guide, and said to me, "Thy prayers have been heard, but not accepted; for thou wert not like Abraham when he offered his son Isaac for a sacrifice, for thou hast withheld thine heart from the Lord thy God, but now thou art cleansed, spirit return unto thy rest." And as quick as lightning the following words struck forcibly upon me, "Though I walk through the valley of the shadow of death, I fear no evil, as long as the rod of thy word, and the staff of thy defence is with me." During the time I was in this situation, (being about twelve hours,) I knew what was passing in the room, and what every person said, and shook

hands with them, expecting that I was immediately to leave the body.

On the 14th of November, 1819, at about ten in the forenoon, I had a second vision, was struck blind as on the first, and remained so for some hours: I was as if travelling a long journey; and passing through a lane that I did not recollect, I beheld a multitude of beasts, and horned cattle, that could not be numbered, one differing from another in shape, size, or color; looking downward, and very harmless, they were all lying down: I turned round and saw one of a very great size, having a gold chain round its neck: its appearance terrified me much, so that I thought I shed many tears. I thought that I walked about a mile among these beasts, until I returned to my former place, where my guide met me. He then took me into a large place, where I saw a great number of books, placed on their edges, having gilt letters. There also appeared large altars full of such letters, but I could not read them: I begged that I might be enabled to read and understand what I had seen; and there appeared another, the letters of which were black print or old English, with the word Jeremiah on the top of it, and the letter L. I wrote on the wall with my finger at the time, as I lay in bed; the people who were present, observing me, concluded that I wished to write, (I was dumb, for my tongue was fastened in my mouth as before,) they gave me a piece of board and chalk, and I wrote Jeremiah, 50th chapter. I had never read this chapter, or heard it read, or seen it before, to my recollection; but when I came to myself, I could, without looking at it, repeat nearly every word in it, and which indeed I did. My guide turned to me and said, "I will tell thee the meaning of this chapter. Thou shalt set up a standard, conceal not my words, but publish them in the streets; this chapter shall fall upon the land." He then took me through a large passage, and I saw an innumerable company of soldiers, I also saw kings in chariots and on horseback, with stars on their breasts, and like men armed for battle; and I beheld another large body of men on the contrary side, but not in

uniform; they had long beards and were in front of the armed men, and a flash, as it were, issued from the clouds, and cut off all the men that were in uniform. I saw them and the kings all weltering in their blood, which ran in streams: and my guide said to me, "This day is the battle of the Lord." Then there appeared another altar, with letters in black print, as before, and I saw Isaiah, 55th chapter, and wrote on the wall as formerly; on being observed, a piece of chalk and a board were handed to me, and I wrote Isaiah, 55th chapter. The angel said, "I will tell thee the meaning of this chapter, It is the time when the thousand years shall be revealed on the earth, and at that time, you shall want no king, every person will think himself lower than another. He that shall rule over you shall be King, and as he was seen going, so in like manner shall he come unto you." There came a gloom over the place, and I returned. In this vision I could not hear as before.

On the 29th of November, 1819, at ten o'clock in the forenoon, I was struck blind as in the former visions, and my tongue became quite fastened in my mouth as before. I saw angels who seemed to be all moving from one place to another; they held books in their hands, and turned the printed side to me, saying "Canst thou read and understand them?" My guide showed me Moses and Aaron, with the twelve patriarchs; but Moses seemed to me to be the highest. I saw numbers beside, which were in companies, and in each company one shone brighter than another. The angel then said, "Thou seest how far one differeth from another in glory; it is according as they have spent their lives on the earth." I saw the Throne of God, and the glory thereof; it appeared to me as a place arched with precious stones, which shone with such lustre that my eyes could scarcely behold it: there were numbers of angels on each side of the throne: my guide shewed me the Father and the Son in the midst of it: I then heard the sweetest music I ever witnessed, and which continued for some time. The whole company that surrounded the throne, sung as with one voice. Silence was again resumed, and I saw a white horse stand before

the throne ; and the Angel said, " He that sitteth on the white horse shall judge the great whore which corrupted the world." Angels then appeared with golden sickles in their hands, and my guide said to them, " Put forth the sickles, and gather the weeds from the corn, for the corn is nearly ripe." Then there appeared other angels, having sickles in their hands which shone like silver, and my guide said to them, " Search the corn, until there be no weed left : " he then turned to me and said, " Spirit, return unto thy body, and be not thou rebellious, like that rebellious house ; but set up a standard in the open streets : conceal not the things which thou hast heard and seen." There came a darkness over the place, and I came to myself. I wrote the chapters which I have mentioned on a board as before ; but could not hear any thing that was said by any person in the house, during the period in which I heard and saw what is here related."

" On the 14th of December, 1819, I was again struck blind, at about ten o'clock in the forenoon, and remained more like a corpse than a living man for twenty-four hours, when I came to myself by degrees, but continued blind for five days. After many things, the angel said to me, " Thou shalt be blind for six days, and on the seventh day, thy father shall come to thee and many people with him ; he shall lay his right thumb on thy right eye ; and his fourth finger on thy left, as a token, that he may remember his former sins and wickedness ; and if not, it will be a witness against him at the day of Judgment, and thou shalt receive thy sight." He then conducted me to the place in which he had been with me in the third vision, and said, " I will now tell thee the meaning of the beasts that thou sawest, they are emblems of two things : the first refers to the government and the rich, that they shall be brought low in mind : the second alludes to the thousand years of rest, when satan shall be chained down, and his power of tempting man taken away. I will also inform thee the meaning of the books which thou sawest ; they contain the works of the world. The angels which thou beheldest moving to and fro, descending and ascending, are the spirits of the righteous, which are striving

with man, against the spirits of the devil. The soldiers which thou hast seen, and the kings, &c., are nations that will combine, one against another, to prevent any person from buying or selling but from them. The angels which thou hast seen with their sickles, gathering the weeds out of the corn—The weeds are the wicked, which shall be taken from the righteous; but before that day arrives, “Every one that calleth on the name of the Lord shall be saved:” and those were they who stood opposite the great army when the flash which thou observedst came out of heaven and destroyed that army; but the others who had called upon the name of the Lord were not injured, but returned every one to his own land. And when the wicked are all destroyed, then will that righteousness be revealed, which thou sawest, and all the crooked places shall be made straight, and the whole earth become more glorious than what was shown thee at that time, and it will exceed the garden of Eden; and the angels shall ascend and descend, as thou sawest them, and God himself will reign over you.” He then said to me, “Thou shalt return and publish what thou hast seen and heard, and be not thou rebellious, like that rebellious house.”

During the six days in which I was blind, my wife at one time was reading a hymn for me. When she had read it, I desired her to read it again; but before she had done so, I fainted, and saw the elements separated, and there appeared before me a large open square. I saw our Saviour nailed on the cross, and the tears trickling down his face, and at that time I thought he was weeping for the wicked people upon earth. An angel then appeared, holding a man by a single hair of his head, who had a very large sword in his hand, which he waved backward and forward: I then saw a pair of large scales let down to the earth, and a great bundle was placed in one side of it, which I thought was the sins of the people, and then saw a great number of weights placed in the other, but the bundle was so much heavier, that the weights bounced out, and the scales were drawn up into heaven. Then the man that was held by the hair of his head by the angel, brandished his sword six or seven times as formerly

and disappeared. I afterward saw Moses and Aaron accompanied by a great number of people, attended by angels, and I heard such delightful music as it would be impossible to describe. There was darkness over the place soon after, and I lost sight of all in a moment.

He continued blind for exactly six days, and on the seventh his father came, according to what the angel told him; several persons were present in the house, when his father placed his right thumb on his right eye, and his fourth finger on his left, and to the astonishment of all present, he immediately received his sight: the moment his father placed his thumb and finger on his eyes, he fainted, and beheld a very glorious scene. As soon as he received his sight, the people who surrounded him inquired of him whether he really could, then see? He found that with one eye he could see as distinctly as ever; but with the other, very imperfectly; occasioned, he believes, by a person having endeavored three days before, to force it open.

SAMUEL MUFF, a spectator, says, "during the twenty-four hours that John Wroe was in this trance, reports of the circumstance frequently reached my house, "adding that he was likely to die; I accordingly went to see him, and he came to himself when I was in the house, but was entirely blind: on hearing my voice, he communicated many things to me, which I cannot at present recollect, but I remember his having said that he was blind, but that he would yet see. He wrote me a few lines in the course of his six days' blindness, desiring that I would come to see him at the time his eyes were to be opened, and which he asserted was to be at the end of the six days; the letter was sent to me by one of my neighbors, who declared he saw him write it; and, stone blind as he then was, it is the best piece of his writing I ever saw. I complied with his desire, and actually saw his eyes open in the manner already related. After his father had placed his thumb and finger on his eyes, he appeared to me, for some time, as if he were dead: he afterward came to himself, sat up in the chair, and his eyes instantly opened. He and I were brought up within a quarter of

a mile of each other, and were school-fellows, but the master who instructed us, never could teach him to spell or read, nor even to speak plainly."

JOSEPH WROE, who is John's cousin, says, "The first time I met with John Wroe, after the commencement of his visions, which was in the street in Bradford, I said, "I have been informed that thou hast begun to preach." He replied, "Well, I do not know much about preaching, but I have begun talking, and people may call it what they please." I said, in a contemptuous manner, "I have also been informed that thou hast been visited with visions or trances: what hast thou seen?" He replied, "I have seen a great deal too much to relate here." He appeared reserved, and would say no more. Some time after this, a person came to my house, and enquired of me whether I had seen my cousin John, adding, "People say he is blind, and has been so for these three or four days." I went to see him on the following Sunday, with many others: at his desire I led him to the door, and accompanied him to the house of a neighbor, named Abraham Holmes: it was this man who wrote his visions, a part of which was done on that occasion; we delayed there until it was dark, and I led him back to his house. When I was about to return home, he laid hold on my hand, and would not suffer me to proceed, until I had promised him to return next day; as he asserted that he was then to receive his sight. I accordingly attended the next day, several persons did the same, and one of them said to John, "Art thou not afraid that thou wilt never see any more?" He replied, "No, I have not a doubt about it, I am as firm as a rock in the belief that my sight will be restored at the appointed time." A few minutes before the time, he requested that some person would lead him to a private place, in order that he might have an opportunity for prayer; I accordingly led him into the parlor and withdrew; he soon after returned, and ordered a chair to be placed in the middle of the room, so that every person present might observe what was to be done; he then called his father, directing him to lay his thumb and finger on his eyes, and he did so. John said, "You have

done enough, take away your hand." He then stretched his legs and feet, his head and arms fell back, and he fainted, and his countenance appeared like that of a person who was dead; he remained so for about a minute, when his eyelids began to move, and suddenly opened; he came to himself, and said "I can see." I inquired of him, "How wast thou before thy sight was restored?" He replied, "I got a glance of that glorious place; and at that instant my sight returned."

One night after he had received his sight, he prayed to the Lord, that he would make known to him, in either visions or dreams, what religious sect he ought to join. At about two o'clock in the morning, being awake, he saw on the tester of his bedstead, a black board, on which appeared, in large gold letters, "A. A. Rabbi, Rabbi, Rabbi;" he awoke his wife, and told her what he had seen; he thought at first, that Rabbi was the name of a town, and that he was, perhaps, to go to that town to declare what he had seen.

"On the 1st of February, 1820, I had another vision, and was struck blind and dumb, as formerly, and remained so for seven hours; the people say that during that time I trembled and perspired very much. In this vision, the same angel who was with me in former visions, appeared to me and took me into another kingdom, which he told me was Spain. I then saw thousands and tens of thousands of people collected together, one against another, both in uniform and otherwise; and I saw great numbers of the people falling by the sword and other weapons. I saw a king in the midst of a large body of people, and saw his head struck off: the cries and shouts I heard at that time exceeded all I had ever witnessed. My guide then took me into another kingdom, (the name of which was not made known to me,) where I saw three trees grow up, which blossomed and came to perfection, bearing all kinds of fruit, and which remained on them: after these I saw three other trees spring up beside them: they blossomed, but the blossoms withered, the bark peeled off, and they were pulled up by the roots. My guide said to me, "I will inform thee the meaning of these six trees:

they are a resemblance of four things, viz., the wicked and the righteous; the wicked shall be removed from the face of the earth, and the other three trees, with the fruit remaining on them, are the righteous, who shall remain and inherit the earth; they likewise refer to three years of plenty throughout the whole world; and the three trees which came not to perfection, are three kingdoms, which shall not come to perfection: and as thou trembled, so shall the people tremble, and as thou didst sweat, so shall the people sweat with fervent heat this summer." [See chapter on fulfilment of Prophecies.]

On the 20th of June, 1820, I intended to go to Huddersfield, but it appearing likely to rain, and being in a delicate state of health, through persuasion of my wife, I remained at home, went into my bed-room and undressed myself, on which I was struck blind, but my eyes remained open: I cried out, 'Oh dear, oh dear!' which brought my wife to my assistance, and she conducted me to the bedside. I tried to put on my clothes but could not, and presently I fainted away; this was about nine o'clock in the morning, and, as I was told, I lay as one dying, until nine the next night, which was thirty-six hours; when I came to myself I was asked by the people in the house, 'If I knew how long I had been in the state above described.' I answered 'From morning to night:' on which, I was informed by them that 'I had lost a day and a night.' During this period, I was visited by numbers of people, amongst whom were two doctors, who examined me; but they were utterly unable to ascertain the nature of my disorder, as they called it.

In this vision, I was taken to a place, which I was told by my guide, was Spain. I was afterward taken to another place, and was informed that it was Paris, in France, where I saw great disturbances, and soldiers killing the inhabitants; indeed, the people of France appeared to be all at variance, one with another. I was afterward carried by the angel into England, where I saw large bodies of clergymen collected; they disputed about their Bibles, until at length they threw them into each other's faces; this I saw in different parts of England, but particularly

in London. The angel said to me, "These are the times spoken of by Daniel the prophet; but this which I have told thee of, shall be sealed up to some, for a short time, until the Scriptures be fulfilled. Satan will influence kings and families that the Scriptures may be fulfilled. And as thou hast seen fathers and sons against each other, so will counties be divided, in sending their members to Parliament; and as they are against each other, so will the city of London be divided on some subject of great importance. I have something more to say, but will not make it known at this time." The first and last which I saw in this vision, was Queen Caroline, who seemed to be full of sorrow and trouble; the angel said to me, "This woman shall not come to any harm, for he that has brought her here, will defend her from all her enemies; he has brought her here to work a good work for the end, for the time of your redemption is at hand." [See chapter on fulfilment of Prophecies.]

The foregoing visions were published to the world immediately after he received them; but having been, as he asserts, commanded then to keep a part back, he now gives it, as follows:—That 'the time he was to set up a standard in the streets was three years, wherein he should travel in England; and when he stood before the people, he should have his hat on his head, and at the expiration of which he should go unto the Lord's people Israel, and sign with them, to the laws and statutes which the Lord gave unto Moses upon Mount Horeb.' The angel declared further to him, "Thou understandest very little to what thou shalt understand. The Lord will send me to prepare thy way, in the hearts of the people; for those who are thine enemies, belong unto the vine. Thou shalt go into many nations, kingdoms and states; and declare the last covenant that shall be made with man; for thou shalt be made an instrument in the hands of the God of Israel; and thou shalt stand with a rod in thine hand before kings and princes. And the God of Israel shall graft both houses together, and they shall become one rod, and there shall be one king over them all. Now, spirit, return to attract thy body, declare what thou hast heard and seen and be not afraid of man."

HIS TRAVELS, ETC.

SOME time after John Wroe was first visited by visions, it was revealed to him, that Joanna Southcott and George Turner were the real characters which their writings represented them to be, for he had her transfigured before him in the open firmament, in the day-time, with the child on her left arm; this, he asserts, he discerned as plainly as ever he saw any object, and yet he did not join in society with them, thinking he was to join the Jews.

On Sunday evening, the 25th of 8th month, 1822, as John Wroe sat leaning against the wall, at a meeting of the aforesaid society, he was for some time, before and after the conclusion, apparently dead; but on recovering, he said "he had received words which would go to the ends of the earth; he had seen the angel who had attended him before, who said to him, 'God will put his Spirit upon thee, to deliver his people, and will set thee as a stumbling block before this people, where the serpent has sown his seed, and will send thee to various places to try their faith.'" Only two persons believed his visitation; and the rest, in general, greatly opposed him; he, consequently, did not enjoy the liberty of speaking in their meetings, till shortly after, when the greater part of the committee became convinced of his mission. — *Paper from William Muff.*

About the same time, he visited the society at Idle, on the subject of his mission, and met with opposition; but shortly after, by the direction of the Spirit, he sent a person to them with a message, requiring that their committee should hold a private meeting, and conclude either to receive or reject him as the Lord's standard to lead and direct them. Samuel Walker, the bearer of the message, also received from John a sealed letter, which was directed not to be opened until they had formed their decision: it

stated the conclusion to which they would come; which was, that they would receive him. When the committee had retired for consultation on the subject, the messenger, in conformity with his instructions, called a person into a separate apartment, to whom he committed the care of the aforesaid letter, and at the same time made him acquainted with its contents: on the committee returning from the room to which they had retired, and before they gave their answer to John's message, the sealed letter was delivered to them, they read it, were highly satisfied, and declared it to express their decision, which was to receive John, and acknowledge his mission,—*Samuel Walker*.

About the same time, he visited the society of George Turner, at Almondbury, near Huddersfield, where he also preached to the public.

The societies at Stockport and Sheffield, in answer, declined having any thing to do with the matter; this being made known to John, he declared, "they knew not what they had written, for the greater part of the society would receive it, but not all the committee; likewise some of those at Stockport, but not so many as at Sheffield." In the 6th month of the following year, nearly the whole of the society at Sheffield came into the belief of his visitation; but two or three of the committee resisted; a number at Stockport also came in.

In the 11th month the society at Ashton appointed Thomas Heap and Samuel Entwistle, (the latter being their speaker,) to proceed to Bradford, where they arrived on the 20th inst., and the same evening attended a meeting in which John spoke; they also had an interview with him on the following day, at John Brunton's, and expressed their satisfaction with what they had heard at the meeting; but the speaker said "he was placed in a particular situation, having to stand between God and the people, and therefore wished for some evidence in writing, on which one of the committee transcribed for him a few of the occurrences already related.

On Sunday, the 20th of the 12th month, 1823, John Wroe, accompanied by William Lees, was at Chatham, on their return from the continent; John being very ill, William

attended the meeting of the believers in the missions of Joanna Southcott and George Turner, and declared to them, that "the Lord was continuing to visit his people by the Spirit of prophecy;" but the greatest part of them seemed altogether opposed to it: however, on the following morning, one of them visited John and William at their lodgings, and invited them to his residence, and John received a communication from the Spirit, which he left with them.—*Journal of William Lees.*

At night they proceeded to Gravesend, and visited the believers there, by whom they were kindly received, and the greatest part of them as well as those at Chatham, afterward signed their names in acknowledgment of their belief, that the visitation of John was a continuation of that to George Turner and Joanna, deceased. This was an additional proof that the prophecies of John were of God, as he had frequently declared to William in the course of their journey, that "a society would be formed at Chatham and Gravesend," which led them to call at those places on their return; for John said, "he knew the Lord would incline their hearts to receive and acknowledge them."

On the 24th, they visited John Nisbet, in London, who was one of the aforesaid believers, and also a member of the committee for the execution of the commands communicated to George Turner: William was much surprised at the manner in which John introduced himself to J. Nisbet; for he did not ask him to examine his visitation, but told him at once, that "the Lord had appointed him to be a member of the committee established at Ashton, in the room of a person who had broken the Lord's covenant by adultery." This increased William's astonishment, as he had not the least idea of such an occurrence, neither had they received any intelligence from Ashton on the subject, which appeared to be a direct proof that the Lord must have revealed it to John. He also received a communication from the Spirit, to leave with J. Nisbet, and another for the committee of which he was a member, and which communications were written previous to their having seen him.—*Ibid.*

In the latter part of the 3rd month, 1825, John Wroe, agreeable to a command from the Spirit, on the 21st inst., selected from the Scriptures of the Old and New Testament, the different laws which he has commanded to enjoin upon the friends; in performing which, he had the whole of the Scriptures read before him with the Apocrypha, at three periods, during each of which he observed a fast.

On the 4th of the 9th month, in the morning, they attended the meeting of the believers in the visitations of Joanna Southcott and G. Turner, in Devonport: John was so ill that he was obliged to be conducted there between two persons, and, on arriving, was nearly unable to stand; but after he began to speak, his affliction appeared to be removed. He spoke of the instruments, (Joanna Southcott, George Turner, and William Shaw), being taken away, and the sheep scattered; and said "Thus saith the Lord, My sheep shall never be scattered any more, they shall be gathered under one shepherd." He said "all who felt inclined, might stop after the service and sign," which was done by about forty.

In the beginning of the 12th month, 1832, John Wroe, by direction of the Spirit, had the Bible read over to him by six men, from which he selected certain passages, in order to form a book for the preachers, and which he was informed should gather the Lord's children out of all nations, where they were scattered; of which selection, the twelve baskets of fragments were a prefiguration; (see John vi. 12, 13, "When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves which remained, over and above, of them that had eaten.") The names and residences of the six men alluded to, are, Thomas Mort, of Huddersfield; William Muff, Joseph Holgate, John Tillotson, Charles Robertson, all of Bradford, and David Brummitt, of Leeds.

HIS WANDERINGS.

On the 5th of the 1st month, 1826, John Wroe, in obedience to a command from the Spirit, left Park Bridge, again to wander in the fields for fourteen days: he asserts that his wanderings were in various parts of Lancashire, Cheshire, and Derbyshire; and was frequently out all night during this time, although the frost was very severe: he procured his food by begging it, but was prohibited from receiving it from those with whom he was joined in society. This conduct, (as well as his wanderings in the summer of 1824,) being to set a type of an approaching scarcity of bread, in those places through which he wandered.

DIVINE COMMUNICATIONS, CHIEFLY COMMANDS FOR HIS OWN OBSERVANCE.

LEEDS, 15th of 1st month, 1823: — “This morning I dreamed that I was in a pew, in a large place of worship, where was a large congregation, and many clergymen; I saw a young man of high stature, stand up before the clergy, who said, ‘he would destroy the earth;’ and I fled out of the pew into the aisle. The answer of the Spirit; — “The young man whom I showed thee, who stood so boldly before the clergy, is the Branch of me, Jesus, who shall be the life of Israel, and sweep away the refuge of lies; and cast Satan down into the bottomless pit for a thousand years. Be thou valiant, and set up a standard, and declare my words, until I bring forth this

young man; and then thou shalt flee as thou fleddest out of the pew." — *Written from John Wroe's mouth by Samuel Walker.*

London, 11th of 4th month, 1823: — "I, Jesus, who am the root and offspring of David, command thee to go forth unto all those foreign countries which I shall tell thee of; and tell them I am bringing forth my servant, the Branch, who shall come in the name of Shiloh. Now stand thou boldly before them, and tell them that the Mighty God of Israel has sent thee unto them; and if they will hearken unto thee, and gather themselves together, and unite as with one heart, and serve me with one consent; then I will bring them forth, and place thee among them, till the time that I reveal my son Shiloh. But if they refuse to hear my voice by thee, I will do as I did unto the Egyptians, for death shall be among them in every town and city where they are, until they acknowledge it. Therefore be not dismayed at their looks, for I will give thee the line and the plummet, until the time they acknowledge me, whom the Hebrews and the Gentiles pierced."

Liverpool, 17th of 4th month, 1823: — "Be thou strong and valiant, and likewise him that shall be with thee, for I will make your voices like the voices of roaring lions; and thy voice shall be heard from pole to pole. For I have searched thee out from amongst my people, in a family of dry bones, wherein is no soundness, and they shall be thy greatest foes, and thy two worldly brothers will swell hard against thee; have not I, Jesus, given thee these lines." — *Written from John Wroe's mouth, by Robert Harling.*

Bay of Biscay, 1st of 5th month, 1823: — "I caused the winds to obey thy voice, and I have caused him that is with thee to be a witness of it; for I have caused a calm for two days and nights, that thou mightest cry unto me, that thou mightest see that I was with thee, to perform all my words, which I spoke unto thee; for I will cause seven men to travel with thee, and these seven men shall be witnesses against them, when I perform my work. Now, I tell thee, these people to whom thou art going,

will do great things unto thee ; therefore do thou nothing in thy own strength, neither be guided by them ; for if thou art, thy troubles will be great." — *Written from John Wroe's mouth, by Robert Harling.*

Gibraltar, 21st of 5th month, 1823 : — " Now I tell thee, the Hebrews will not receive thee yet ; for if they received thee now, it would be no trial to my people who have received my word before. Be thou of a contrite heart, for I will make thee roar like a lion after the prey of my Spirit ; for the clergy shall call thee a madman, and the lawyers shall tell thee learning maketh thee foolish : kings shall ask thee questions, and not be able to answer thee : and the Hebrews shall gnash at their Rabbits, saying, ' Is this the doctrine you kept us so long dark in ? We will not uphold your robes any longer ; for God has given us a light, and we will follow it ; and we will be no more either Hebrews or Gentiles ; but the true Israel of God.' " — *Written from John Wroe's mouth, by Robert Harling.*

St. Michael's Cave, Gibraltar, 29th of 5th month, 1823 : — " Ye shall yet go to Jerusalem, and declare my words there, and thou shalt prophesy there, and I will perform it against that people. And I will show thee the place where I suffered, and where my temple shall be built, and thou shalt see the foundation thereof ; for I laid the corner stone in the Scriptures, as thou hast seen in vision ; and as thou hast seen it spiritually, thou shalt see it temporally, if thou watch my movings. Did I not tell thee they should receive thee in this place ? I sent my angels before thee to prepare the way. Did I not tell thee at first, that Satan desired to have thee, that he might sift thee as wheat ? But thou art not in his hand, though he fights hard against thee.

Thou hast wept much in the ship, but thou shalt weep more in Jerusalem, for they will do strange things unto thee, but I will deliver thee from them ; fear thou not, for I will prepare for thee. And thou shalt go into the synagogue, (in the place where thou now art,) on Saturday, the last day of the month, and stand boldly before them,

and then I will tell thee what I will do unto them." —
Written from John Wroe's mouth, by William Cooke.

Speech of John Wroe, to the Hebrews, in their synagogue, at Gibraltar, 31st of 5th month, 1823: — "I am commanded by the Spirit of the living God, to go unto the House of Israel, to see if there be any Israelites; and if any of you are found to be so, you are to gather yourselves together, as men of one heart, and keep the Law of Moses, which you have not kept, and then he will give you his laws which you have not believed. I have to inform you also of your mistake, which you have made in the words of the Prophet, where you are told, 'He must come and suffer: and that if ye believed not, he would give you up, till the fulness of the Gentiles.' For he never told you that he was the Branch. Now he sets his hand the second time, to recover the remnant of his people. For you have it in your Scriptures, "Give righteousness to the King's son." Now to you that believe, and fear his name, "The Sun of righteousness shall arise, with healing in his wings, and shall destroy the devourer for your sakes." Search your Scriptures, and see if you cannot find these words; for this is Shiloh, the Branch, who shall gather you, and deliver you from the bonds of Satan. For your Deliverer shall descend from the east, and "every eye shall see him." Now, friends, I am sent to warn you, and not to be afraid of you." —
Written from John Wroe's mouth, by William Cooke.

Gibraltar, 1st of 6th month, 1823: — "I have sent my angels to testify to thee — I am the Root of the branches of the six churches, and they that will not hear my call, I will give the destroying angel power, and he shall destroy with death, sword, pestilence, and famine. Have I not spoken it? And I will perform it. And be thou not afraid of them, nor dismayed at their looks, but declare the things that I shall speak unto thee, for I will protect thee. And thou shalt go into Spain, and declare my words against that people. I see thou art desirous of preaching, but I have not sent thee to preach unto them, but to declare my words, which I shall give thee, for I have prepared me a people in those nations, that shall

receive thee, to preach my everlasting Gospel unto them. And thou shalt be brought before kings, judges, and rulers, for my name's sake, and thou shalt prophesy against them, and they shall put thee in prison, that I may confound their wisdom."—*Written from John Wroe's mouth, by William Cooke.*

Gibraltar, 2nd of 7th month, 1823 :—“ I, Jesus, from heaven, command thee, John Wroe, to warn the kingdom of Spain, that if they return not from their wicked ways, of worshipping images, made with men's hands, and bowing before them; that I will draw my two-edged sword against them, and it shall turn every way, till I have destroyed them. But who is this that has caused them to err? They have hearkened unto their priests instead of hearkening unto me. Now I will tell you what I will do unto your priests:—I will chase them as hounds chase a fox, till I utterly destroy them, and the remnant that is left shall slay your king, and they shall know that I have sent this unto them, by my servant. For I will let you see that I am coming the second time, to recover the remnant of my people,—those that will have me to reign over them: and those that will not have me to reign over them, my sword shall be against them, for I will be the king of the whole earth, and there shall be no king but me; and I will reign over them, and they shall know that I am the Lord, who have spoken unto them by the mouth of my servant, John Wroe.”—*Written from John Wroe's mouth, by William Cooke, and translated into the Spanish language, by John Qurell, a Hebrew; and a number of copies written and distributed in Spain, by John Wroe and William Cooke.*

Strasburg in France, 23rd of 10th month, 1823 :—“ Son of man, arise, and stand up before the Jews; and tell them my decree is fixed, which I will not alter. And tell their Rabbies that they will be confounded; and that they are not Hebrews; but if they will ask of me, I will make them true Israelites; and go to the descendants of Israel, which are hid among the Gentiles, and tell them they are not Gentiles; but if they will ask of me, I will make them of the true Israelites, for I will confound all

that call themselves Gentiles, and are not. And perform this before thou leavest this place. And ye shall not return the same way that ye came. And when thou returnest, thou shalt go to Idlethorpe, and remain there forty days; (that each day may be counted for a year, for the ingathering of the House of Israel.) Thou shalt not preach during these forty days, but many will come unto thee, and ask thee questions, which they think thou canst not answer. But I will answer them by thee, and confound them: thou shalt not travel during these forty days; I will set thee for a sign for the people." — *Written from John Wroe's mouth, by William Lees.*

Copies of letters delivered to the visible and invisible Hebrews:—"I, John Wroe, am commanded by the voice of the Living God, to go forth unto many nations, kingdoms, and states, to both the visible Hebrews, and those who are invisible, being hid among the Gentiles, to deliver words which have been given to me, as follows:—"I, the Lord, command thee to tell the visible Hebrews, that my decree is fixed, which I caused to be recorded in the scriptures, which I will not alter, That there shall be time no longer; for as I gathered my seed Abraham from among the Gentiles, and made him Israel, so will I gather his seed, whom I have mixed among the Gentiles, and dispersed into many nations; which are two staffs of people, which shall become one, and be my true Israelites. I, the Lord, command thee to tell the Hebrews to circumcise their hearts unto me, and ask of me, and I will show them my decree which I will not alter. For both Israel and the aliens shall be circumcised both in heart and flesh: Israel before my kingdom is given, and the aliens after it is given; though they be servants to Israel, yet shall they be circumcised. Now if you will fulfil this, you shall see your king and your ark; for it is not recorded in my Scriptures that ye should be delivered at my first appearance, but at my second; he who had done the work, should be delivered from death, hell, sin, and the grave; and that the light of life which is eternal should dwell in his temple. Now tell them, that I speak to thee as I spoke to my servant Moses, for I commanded thee to go

forth with my voice, from the fire. And if they will ask of me, in serious prayer, I will show them plainly of thee Did I not tell them in my Scriptures that I would "Speak to them with stammering lips, and with another tongue?" and now I am fulfilling it. Though thou seemest foolish to them, yet will I confound them, for I have chosen thee to deliver my decree, though man could never teach thee.

I, the Lord, command thee to tell the invisible Hebrews, which are hid among the Gentiles, and if they will seek me, I will be found of them, and make them my true Israelites; if they will circumcise their hearts and flesh unto me, and take down their crucifixes; for they boast of what they have done with me, not forsaking their evil, but making their images their gods, instead of worshipping me. If they hearken not unto this, I will destroy all their images, and burn their idols. For my decree is fixed which I caused to be written in the scriptures, which I will not alter, That there shall be time no longer. For I am sending my Spirit a second time, to rest upon the house of Israel; and no other shall appear with me on Mount Zion, in mine image." *Written from John Wroe's mouth, by William Lees.*

Trieste, 18th of 11th month, 1823: "Thou shalt go forth to the clergy of this place, and stand boldly before them; and tell them my decree is fixed, which I caused to be written in my scriptures, That there shall be time no longer: and if they hearken not unto my word, which I give unto thee, I will destroy them from the face of the earth, both them and their little ones. Now, son of man, prophesy against those who call themselves Israel, that they are not Israel; if they were, they would hear my voice. Go thou unto their houses, and speak the words that I give thee at the time, for I will send my angel with thee, and he shall give thee words. Now I tell thee, when thy forty days are expired, I will cause thee to enter into a river, within one mile of Idlethorpe, that the waters overshadow thee, to wash off the filthiness that the world has given thee, for that is not of me. This shall be done

every time thou returnest from distant lands." *Written from John Wroe's mouth by William Lees.*

Milan, in Italy, 29th of 11th month, 1823: This morning, as I laid in bed, the word of the Lord came unto me, saying, "What art thou meditating in thy mind concerning the images of this land, seeing I will destroy both them and their images? These are the false gods, which I told thee of before, which I showed thee in vision; they have fulfilled their forefather's iniquity: the day of judgment is at hand; I will destroy them, saith the Lord. This place is as Sodom; my number is small, yet will I bring it out of other distant lands. Now see that thou be bold before them, and cry aloud. Yet I know what they will do, they will be against thee in all lands; yet they are not against thee, but me, as I have chosen thee one of my instruments. And I will bring a people out of the nations where you have been, which shall join you, and I have a man in them who shall interpret many languages." — *Written from John Wroe's mouth, by William Lees.*

In the coach between Chalons and Avallons, in France, 9th of 12th month, 1823:—About five o'clock in the morning, the words of the Lord came unto me, saying:—"I tell thee S. French shall come forth and do my work; I have also some true Israelites in Trieste, who shall come forth and join this body. Now I tell thee, I will gather a large number by thee in England, before thou go into distant lands, that will join my people, for my work will be sharp and powerful." *Written from John Wroe's mouth by William Lees.*

Chatham, 22nd of 12th month, 1823:—"As I have been travelling in Gibraltar, Spain, France, Germany, Italy, and various parts of England, and am drawn to this place,—I am commanded by the Spirit of the Living God to leave you these lines, that you may have no cloak for your sins, that I may be clear, that I have warned you, as the Lord has chosen me to be one of the instruments in his hands, for I am commanded to go forth with these words which were spoken from the fire, which are as follow:—Go thou and stand boldly before Hebrew and Gentile: tell them my decree which I caused to be written in

my scriptures is fixed, which I will not alter: tell them, If they will gather themselves together, and seek me, I will be found of them, that I may give them one heart, that they may serve me with one consent. And if the Egyptians hearken not unto this, I have appointed them to the sword. Thou son of man, I command thee to stand with one foot on the land and the other over the sea, and swear by me that liveth for ever, that there shall be time no longer, for my time is drawn to a full end, that my Spirit shall strive no longer with you. Am I God, and should you choose me a servant to work by? If I were to let you choose me a servant, I should become Satan's servant. I will work by whom I will, for my children are these, the gold seven times refined; and this is the hundred and forty-four thousand, that shall appear with me on Mount Zion; they are in all nations, kingdoms and states; (and are become all languages,) and I will set a mark upon them. Then I will send forth my destroying angels into the four quarters of the world, that you may judge between me, and my scriptures, whether I have fulfilled them or not, for revenge shall be mine, saith the Lord." Now if ye be friends in the work of the Lord, search for the truth that it may deliver you. Do not the scriptures direct you "to follow the Lamb whithersoever he goeth?" Did Israel stop, when the Lord took Moses? Ye answer, No. But you are now going to fulfil what the Hebrews did, when Jesus was on the earth; for ye have been following strange gods, and putting trust in them who put trust in silver and gold; but I will tell you what the Lord has made known to me:—"He that putteth trust in the sword of the world, shall perish with the world, and he that putteth trust in silver and gold, it shall not deliver him, for I see a great nakedness among you, you are neither hot nor cold; yet there shall a remnant come out of you, though you have blind guides among you, that will neither walk in the commands themselves, nor permit others. Now if you hearken to this, I will tell you what you must sign to, that the Lord is sending his Spirit into the world, to gather Israel, that he may redeem their bodies, as he redeemed his own, from death,

hell, sin, and the grave: (that ye may dwell in his Spirit till he put it within your temples.)— *Written from John Wroe's mouth by William Lees.*

Idlethorpe, 27th of 1st month, 1824:—The word of the Lord came unto me by the same angel which had before ministered unto me, saying, “Satan stands continually ready to destroy thee, and he will insinuate to the hearts of the people, That thou hast destroyed thyself; and they will say, “Thou art mad, and unfit to live.” And after the forty days are expired, thou wilt have to enter into the priest's houses, for three days; and then thou shalt go into the water; at which time you shall see how Satan will swell, for he will gather a large number to fight against you all. And thy measure which thou hast in thine hand, is the Spirit's measnre. And as thou wast hungry, they shall hunger, and as thou wast thirsty, so shall the earth be; for I will cause a drought to come upon both man and beast, and all the earth shall know that I have sent thee unto them. And as thou hast eaten thy bread by weight, so shall the Gentiles; and as thou hast eaten with care and astonishment, so shall the world; but it shall not be so with my children, for then it shall be known that I am separating them.”— *Written from John Wroe's mouth, by William Tillotson.*

Ashton, 11th of 4th month, 1824:—“Son of man, cause these words which I give thee to be put to paper, that the same may be sent to all the shepherds of the earth, for this is a rebellious house; and tell them they have fulfilled my parable, and their measure runs over. And tell them the four beasts and the twenty-four elders are on the earth, and they fall down and worship me; but the shepherds worship me not, but despise my ways, and I will chase them; for I will hunt them, even as the hounds hunt the foxes into the holes of the earth; for they will be of the House of Esau, who sought for death, and I hated his end. But in Jacob will I be known; for he sought life, and desired all righteousness. But the shepherds choose their own ways, for they are a stiff-necked house, but I will break down their walls, for I have an earthly king, who shall draw the sword for my children, and go before them to prepare the

way. And tell them I have put the same Spirit upon thee which I did upon Noah, so the Ark shall be prepared that fire cannot destroy. It is he that liveth, and was dead, that has given thee this; his name is Immanuel."—*Published in the Imperial Gazette Newspaper, 5th of 6th month, 1824.*

Ashton, 13th of 4th month, 1824:—I, the Lord, who created the heavens and the earth,—who made all things, and will prove myself all in all at the last, command thee, my servant John, as I commanded my servant Moses, to go forth amongst the Hebrews, that I fulfil that scripture, (Isaiah xxviii. 11,) "For with stammering lips, and another tongue, will he speak to this people." This law shall they keep, they shall enter into the water, and be baptized for the Redemption of Soul and Body; and as a young man marrieth a virgin, so will I marry them, saith the Lord; and I will be their nursing father and nursing mother. And I will send thee forth into many nations, kingdoms, and states, and those that are Israel I will call forth; but those that call themselves Israel and are not, I will destroy, saith the Lord. Thou shalt be to me, as he that carries the writer's inkhorn and crieth in the streets, whether they will hear or whether they will forbear.—*Written from John Wroe's mouth by William Tillotson.*

For the Roman Catholics:—"I, Jesus, the Root, command thee to send these lines unto the Roman Catholic Doctors of Divinity, that Israel which are hid among them may hear and search for the truth. But instead of searching for the truth, they hang me up in crucifixes, therefore, if they do not pull them down, I will tell thee what I will do unto them:—I will burn down their houses, and their images with them; for I will have no pity on them."

For the Protestants:—"I, the Lord of heaven and earth, now command thee my servant John, as I commanded my servant Moses, with laws, statutes, and judgments; that the same may be handed unto all Protestant Priests and their hearers, that I may be clear from the blood of all men; for thou shalt cry aloud till the forty and two months be expired, which are forty and two years; for I said in my Gospel, I wrought to-day, and

to-morrow, and on the third day I should be perfected. For I wrought two thousand years under the antediluvian dispensation, and then I destroyed them. Then I wrought two thousand years under the law, and I sent my servant John to tell them to repent and enter into the water, and to be baptized for the preserving of the soul: which is from the second sentence, Depart ye cursed into everlasting fire, it being prepared for Satan and his angels. And I have wrought now nearly two thousand years, under the Gospel dispensation, and now I send thee my servant John to cry aloud, that they circumcise their hearts unto me, and I will destroy death, hell, sin, and the grave for their sakes, that they live in eternity." — *Written from John Wroe's mouth by William Tillotson.*

Ashton, 6th of 5th month, 1824: — "The word of the Lord came unto me, saying, John, hearken unto my voice: — Be not afraid of man nor dismayed at his looks, for I have sent thee unto the two houses; one house is of a strange speech which thou canst not understand, which is Manasseh; but a part of the younger house which is Ephraim, thou canst understand, they dwelling among the Gentiles, and it grieveth thee; and if thou couldst understand the other house it would grieve thee worse. Therefore, as Jacob laid hold of the heel of Esau, so will I cause thee to take hold of Esau's heel, that thou mayest throw him down, and gather my seed. And by the star of Jacob will I give thee light, until they be gathered; and this light is my spirit, which shall be to them as a flaming sword, which turneth every way. Now, son of man, if thou refuse, I will take a thrashing instrument to thrash thee with: I will take thee into a ship, and remove thee from quarter to quarter; and my contrary winds shall toss thee to and fro, till thou submit to do my work; and when my children see this, they shall know that it is my hand, saith the Lord. And they shall mourn in the inward man, that I may send thee unto them with my word, to declare unto them what they shall do; and thy wife shall mourn for thee; and a cry of death shall be heard in the land, that thou hast met with a watery grave; after this I will bring thee forth. And

they shall say, they have no more hold of thee than they had of Noah, for thou prophesiest nothing but lies; and they will seek thee thinking to put thee to death." — *Written from John Wroe's mouth by William Tillotson.*

"And I will do that work by thee, the last year, that shall make the ears of every king that heareth it to tingle." — *Written from John Wroe's mouth by William Tillotson.*

Ashton, 24th of 8th month, 1824: — "Thy father, brothers, and sisters, shall be afraid of thee, for they shall not be able to stand before thee; for the words which I give thee shall prick them to their hearts. When thou arrivest in America thy work shall be great, for thy voice shall be heard far and near; and they shall petition thee to stop at one place, and shall try to tempt thee, but I will confound them; for I will give thee a wandering spirit, and there shall be no rest for the soles of thy feet. I will cause sleep to depart from thee, and thou shalt cry aloud and spare not. This shall be heard in many parts of America, and when thou returnest I will send thee unto Botany Bay, and a great gathering shall be there." — *Written from John Wroe's mouth by William Tillotson.*

Ashton, 10th of 9th month, 1824: — "I heard a voice this morning, saying, Awake, son of man, and go out into the fields and highways, for fourteen days, and beg thy bread like a hungry man, and drink water out of the brooks; for hunger and thirst shall be upon thee. And as thou doest, shall they and their children do; they shall go out into the fields, seeking blackberries, nuts, and wheat ears, for very hunger. And thou shalt tell them that Uriel has commanded thee to travel fourteen whole days, after the manner of man, and to cry out for clean meat; and each day shall stand for three, which makes forty-two, which shall stand for forty-two years; for thou art commanded not to eat of their abominable meat. And if they can serve thee with clean meat, and can prove that they have clean meat, the Lord will prolong their days, and not burn up their earth. But if not, his voice will be heard in every quarter, that death has happened unto them; a burning, a famine, and that they have to run into the

woods to hide themselves from his presence ; for that their earth will be destroyed within the forty and two months ; and that their months are lengthened into years, to see if they will seek the Lord their God ; for Jonah was commanded to cry, “ Yet forty days,” which were changed into years ; so now, the Lord has commanded thee to say, Yet within forty-two months from the time of the Law and Gospel being joined, for man to keep ; each month standing for a year, and the whole earth of wickedness shall be destroyed. And let this be read on two of their Sabbaths, which is Sunday.”—*Written from John Wroe’s mouth by William Tillotson.*

Ashton, 27th of 4th month, 1825 :—“ Son of man, prophesy, and say, Thus saith the Lord, O ye house of the Gentiles, awake, and tremble before your God, and return unto him who created you, that you may have the new name given you, that your name may be changed like Jacob’s name ; for God will deliver Israel without staff, sword, or any warlike instrument ; for the battle is the Lord’s. Then, O ye house of the Gentiles, gather yourselves together, and that God that answers, Let him be God :—for if God be only yours, and you have the light, show it unto your brethren. Is this dispute between Esau and Jacob ? Thou, Esau, broke thy brother’s yoke from off thy neck, when thou destroyed him who was to be king, and thou got a light, and thy light has been glorious ; and why hast thou hid thy light under a bushel, and not showed it to thy brother ? Thou criest thou hast showed thy light, and thy pomp, and thy glory ; thou hast sent missionaries into many nations ; and thou hast prepared shipping to carry the gospel ; and thou hast told them to repent, and prepare for the grave, and to meet judgment. Does not Israel say unto Jacob, Hast thou not life before thee ; but thou showest us death, and thy works are all dead. I tell thee, Esau, though thou hast made an agreement with death, it shall not stand ; for a remnant shall come out of thee, though thou refuseth my name Israel ; and I will take them for servants for one thousand years. Are not these the aliens my Scriptures speak of ? Read and understand, O ye house of the

Gentiles: ask of your God, that you may understand the ways of Israel, for ye have sold your birthright for nothing, and I gave my life that I might purchase yours. Then seek ye Abraham's faith, that ye may fulfil all righteousness. Is there not a God, that is visiting this land, England? Will he not gather his elect from the four corners of the earth, unto this land, England, and redeem it the first? Now, son of man, stand upon thy feet, and prophesy against the house of the Gentiles, and say, Hearken unto David thy brother; did he not cry, O Absalom, O Absalom; would to God I had died for thee, my son! Then did not I give the life of the woman's seed, the body of Jesus, to return back thy birth-right? and I was to-be king at that time, and thou killed me, and thou hast been king near these two thousand years, and yet thou hast refused thy birth-right, for want of searching my Scriptures. Do they not say, "Seek and ye shall find, knock and it shall be opened unto you?" Thou son of man, prophesy again, and say, Thus saith the Lord, If ye will not seek out for Israel and agree with him, the Lord your God shall burn and destroy Esau's house from the face of the earth, and it shall never be remembered any more. Have not I offered you the tree of life before I offered you the place of an alien? Prophecy thou again, son of man, and say, Thus saith the Lord, Who are they who have caused my people to go astray? The priests, the shepherds of the flock, they have caused the kings of the nations to go astray, for they have served Baal, and not the living God. Then, O house of Baal, forsake thy ways, and hand the truth unto thy people. Does not the law of Moses say, Ye shall not wear a mixed garment? (as of linen and woollen together.) Then why will ye adulterate, O ye shepherds of the flock, the Lord's word? Do not the Scriptures say, that when the spirit has left the body, the body becomes corrupt? Do not the Scriptures say, that when your Lord shall come, the corruptible body shall put on incorruption? And do not your Scriptures say, that your living body is a mortal body, and at your Lord's coming, your hearts of blood shall become hearts of flesh, and shall put on immortality?

Why will ye mix the living with the dead? Do you want to do with me as you did before? For ye took my body from me and put me among the dead, but I ever live and am making intercession for the lost sheep of the house of Israel. I have turned my hand a second time to recover the remnant of my people. I have set watchmen upon the walls of Jerusalem, who shall never hold their peace day nor night, till Jerusalem be established," — *Written from John Wroe's mouth, by Robert Blackwell.*

Ashton, 24th of 6th month, 1825: — "Prophesy against foreign nations: say, Thus saith the Lord, I have a seed in America, and they shall come by fifties, hundreds, and thousands. Prophesy concerning Botany Bay, I have a number there that shall come forth by fifties, hundreds, and thousands; and as soon as fifty are searched out in America, they shall come, and the same a hundred, and the same a thousand, to that place where my Spirit shall rest. Prophesy and say, Many of the Rabbies shall turn unto the Protestants, and after they have joined they shall join my work. Prophesy and say, I will cause one man to go from this place, to many places, nations, and Parliament houses; and thou shalt prophesy against them, and the house of Manasseh shall follow thee, and be witnesses to their brethren. And the houses of Ephraim and Manasseh shall put on sackcloth and ashes, and mourning for thy being taken from them. Prophesy concerning the iron rod that is in thine hand; it shall go into many nations." — *Written from John Wroe's mouth, by Henry Lees.*

Street House, 14th of 10th month, 1825: — "When thou shalt ride on the mule, the people shall upbraid thee with it; saying that the animal thou ridest is not clean, for the Law says, Thy cattle shall not gender with divers kinds. Thou shalt answer, Do not the deeds of the wicked testify against the workers thereof? The very words out of your own mouths shall condemn you. The Lord has brought me forth with this mule, contrary to the Law, to testify against you, that you may come out from your bondage; for doth the Judge at the bar condemn any one in a white garment? Doth he not put on a black

cap, according to their deeds of whom he judges, it being set as an emblem of death. Does not the Minister read the Lord's word in a white surplice; and when he comes to testify against the sins of the people, put on a black gown? So thou shalt ride on a mule, for three years, in a mixed garment, to condemn the world; and then power shall be given to the people of the saints of the Most High, and they shall be clothed in linen, and a mixed garment shall not come upon them," — *Written from John Wroe's mouth, by William Muff.*

Bradford, 9th of 5th month, 1827: — "This is a year of years; it is the month of May, wherein men shall flee into all nations for succor; they shall depart by thousands. Woe unto England, it is a learned land, (with the wisdom of men): my church is surrounded with fire on every side; it is in the midst of hell, but I will pluck it out. I will drive these people into other countries, and the enemy shall spread my gospel and shall say, "There is a people that have left off preaching the sufferings of Christ, but they are preaching to bring him down to reign with them." They shall spread the gospel of redemption far and near. Then I will cause them to seek for the land of Joseph, where milk and honey shall flow, both temporally and spiritually. Thousands shall die in the way for hunger, before they arrive at it. They shall come in ships, with their instruments in their hands, and my name written in their foreheads. These shall all have their beards on, their temples not being marred." — *Written from John Wroe's mouth, by William Tillotson.*

Street House, 11th of 7th month, 1827: — "These are the words in the letter ye shall drop: — "This is the Prophecy from heaven, that the judgments of God may come upon earth, A man shall travel through towns and cities, ragged and tattered: and as you see him, so shall you see them. For the landlord shall be like Pharaoh, his heart shall be hardened: the tenant shall cry in the streets, begging bread for his family; instead of a pound in wages, shall be five shillings; the horrible state, the cry of poor England." It shall be reported in many

towns that thou shalt walk ragged and tattered, before I bring thee into them.”— *Written from John Wroe's mouth by William Tillotson.*

Sunderland, 21st of 7th month, 1827:—“The following vision was shown unto me in the night. Many open books were shown to me like large sheets of paper, and a young man appeared by me, clothed in long raiment, with a sword in his hand, who said unto me, “Go thou unto the Methodist Priests and their hearers, and tell them that the Lord will let them look into his fold and view his work, and give them three years to consider on it; and if they refuse in the fourth year, he will destroy them. Tell them they have had two thousand years with the Law, and that the Lord is now gathering the Law and Gospel into one fold, to make them one sheep, one bride in his hand.” This young man went with me unto the Priests and their hearers, and he stood by me with his drawn sword until I uttered these words in their ears. The priests refused, but I saw part of the hearers receive them, and I saw war in their churches; and I came to myself, and the word of the Lord came unto me, saying, “As thou sawest the hearers receive it, go thou forth among them, and be not afraid of them, and tell them, There s an open vision from heaven, that declares the mysteries of heaven.”— *Written from John Wroe's mouth by William Tillotson.*

Edinburgh, 9th of 8th month, 1827:—“A quick work shall be done in the last watch of the sixth day, and as it is said in the scriptures, I will cause my servant upon whom I will put my Spirit, to drop his words here a little and there a little; they shall be like unto a shower of rain; though they have been hid in the meal or in the earth, they shall now make their appearance, and cause the whole lump of Israel, which are *one hundred forty and four thousand*, to be leavened, by being regenerated. With stammering lips and another tongue, will I speak to the whole house of Israel, (Isaiah, xxviii. 11). And I will shake the old world like a drunkard, and it shall reel to and fro between the priest and the hearer. The Established Church shall be against the Dissenting Church,

and the Dissenting Church against the Established Church, until they throw the Bible in one another's faces; because they ask amiss, and want to inherit the kingdom of this world, with my Kingdom. And thou shalt be unto both houses of Israel as though thou wert locked up in a prison and brought out at certain times to them. And I will bind thee with iron bands to both houses, and the Egyptians shall carry thee where thou wouldst not go, and there I will open thy mouth, and plead with all people to the heathens. Thou shalt be a stumbling block and a laughing stock to both circumcised and uncircumcised. And the towns into which thou shalt go, shall yet tremble at the words which I shall give thee; and man shall bow to thee, but thou shalt rebuke him. I will send thunder, fire, and smoke of fire, in the thick and dark cloudy night, and vapors of fire shall be seen. And many families shall go to bed at night, but when the sun rises in the morning, behold, blood, their bodies are laid in ashes. Whole cities shall be burnt up, like unto Sodom and Gomorrah, before that day; and within thirty years of the date of this, cities shall be swallowed up in earthquakes, and thou shalt not be far from it."— *Written from John Wroe's mouth by William Tillotson.*

Street House, 2d of 11th month, 1827:— "The time is now come that there shall be strange accidents in the land; for I will now destroy the earth with fire, water, and earthquakes. And I will show to this land that it is the land of Joseph, both temporally and spiritually; though they are yet against thee, and my word; for there are three kingdoms in which shall be a total famine, and all other kingdoms shall feel it. And by these plagues which I will bring on their lands, they shall inquire after my word by thee."— *Written from John Wroe's mouth by William Tillotson.*

Park Bridge, 13th of 11th month, 1827:— "The words of the Lord came unto me, saying: Prophecy, concerning all sects and parties that believe there is a God: these are all counted wheat. But those which believe not, see thou prophecy not concerning them. Thou shalt say, O shepherds of both Hebrews and Gentiles, Think ye it a

small thing to tell your laborers to gather wheat into the Lord's granary? Does a woman take wheat, ground, and put leaven in, for the sacrament, to bring to remembrance the Lord's blood, which was shed for many? Ye bring wheat with all kinds of weed in and grind it with the bran, and give it to the people to eat, in remembrance of me; and say, It is leavened with my Spirit."— *Written from John Wroe's mouth by William Lees.*

Park Bridge, 14th of 1st month, 1828: — "Oh Edinburgh! I know thy pride; thou art he that will kick against me; thou wilt call all thy learned men to thee; thou wilt try to stop my messengers on every side: but I will send my law out of Zion, and it shall declare my word to the ends of the earth. I will cause my messengers to travel round my globe with my fiery law, which shall consume both root and branch of wickedness. O London! Have I none in thee? Art thou as Sodom to me? Many prophets dwell in thee; but I tell thee they are as the prophets of Baal unto me; they prophesy when they have not heard of me, and declare my word with deceit: they hatch mischief like eggs, and he that eateth of their eggs shall die. But, as I live, saith the Lord, I will destroy all her prophets, and rend the veil from the rest of the flock, and will have my tithe. I now declare unto the whole house of Israel, that the government of England, Scotland, and Ireland, will hearken to these false prophets, and want to bring forward my writings; but as I live, I will confound them saith the Lord God. For the learned shall now meditate and write one to another; but I will make them reel to and fro like drunkards: for they will try to bring my Kingdom in in another manner, contrary to my commands."— *Written from John Wroe's mouth by William Tillotson.*

Ashton, 17th of 4th month, 1828: — "I will take thee round the globe, and show thee the earth, and all things therein, the minerals and the stores that I have hid, and I will uncover them by my word. Solomon was called the wisest, and was said to possess the most understanding in arts and sciences, herbs, and medicines: but yet thou shalt have greater than this shown, so that I will make one

of the least of the flock chase a thousand, that the shepherds of the Hebrews and the Gentiles shall not be able to stand before them." — *Written from John Wroe's mouth by Samuel Lees.*

I will yet show from whence the wind cometh, and where it listeth; and how the coal groweth, and what feeds it, and the nature of it; and the stone, and the nature of it; and all kinds of metal; and I will take thee in spirit through the body of the earth, and show thee her veins, and what feeds her; and thou shalt show Israel the things, and unfold the mysteries that are therein: this I tell them before I bring it to pass, for I will do nothing on the earth but what I will make known before it comes to pass." — *Written from John Wroe's mouth by Edward Lees.*

Park Bridge, near Ashton, 5th of 6th month, 1828: — "I demand of thee, John, to declare unto the people what thou hast seen, and what thou hast heard. Thou sayest, Thou hast seen a man holding the four winds in the heavens, with a presser in his right hand: and when he pressed down the air, it being confined, it beat and burned terribly on the earth: and the clouds gave their rain mingled with fire, by the press of the mountains meeting the clouds. Prophecy now and say, Thus saith the Lord to the man who holds the four winds in his right hand, Draw back thine hand, that the winds may have their full space; that the clouds may rise, that they give not their rain: and say, Thus saith the Lord, There shall be a dearth over the whole land, excepting the land where thou now dwellest, and the place where my people shall be gathered; for I will destroy their crops with fire, rain, wind, and drought; but upon the land England, my blessing shall flow, that the Gentiles in that land may boast, that they may come out of all nations to receive both spiritual and temporal." — *Written from John Wroe's mouth by Edward Lees.*

Bristol, 18th of 6th month, 1828: — "I will destroy a third part of the crops of many nations, for I will send thunder, fire, and storms, and pestilence; and England shall receive the shadow this year, and the next, and the

year following, for my elect's sake whom I have chosen out. I will take thee into nations where thou shalt see earthquakes, and feel them, for I will do nothing but I will show it unto Israel."— *Written from John Wroe's mouth by William Tillotson.*

Swansea, South Wales, 3d of 7th month, 1828: two o'clock in the morning: — "This morning I had a large number of all sorts of four-footed animals transfigured before me; and I saw them looking upwards, as if they were hungry; and I beheld a large city; and there came a person unto me and said, 'These cattle had got out of the city, and had got into another man's cattle, and they were all blended together;' this person also said, 'The cattle had been a long time out of the city, and had got great acquaintance with the other cattle; but,' said he unto me, 'go thou and call unto the cattle which belong unto the city; but the cattle which belong not unto the city, call not unto them, neither touch them, nor go near unto them; but those which belong unto the city have the city mark upon them; and thou may know them, for they do the work of the city;' and the man left me; and I called out unto the man, and wanted to know his name, or who he were that had given me that command; and he said, 'The master of the city has sent me unto thee, that thou may go and gather the cattle; but if thou bring any other in, thou wilt be accountable for them as stolen goods.' I went out into the fields to gather the cattle, and I called by the words which were given unto me, and I saw a mark on them, different from the others; and when I called, they all lifted up their heads, and heard my voice; and they galloped round me like cattle that were hungry for want of food; so I began to feed them. Other cattle came, and galloped round me, and pushed me over, and trampled me under their feet; and some ran their horns into my side till the blood came out. And there came other men and asked me what I was doing with the cattle; and said their cattle were among them also. I desired them to take their cattle out from amongst my master's; that, they said they would not do, for the land was their own: but I might take mine out if

I could get them. I tried from the rising of the sun to the setting of the same, and could not get them out: and I found out that these men were shepherds, and they laughed at me, and made game of me; and said, 'Thy cattle have been too long amongst ours for thee to take them out.' At all times when I had gotten the cattle of the city assembled together, the other cattle came and pushed among them, and would not let them go; and the longer I tarried, the farther I got from the city; but at the rising of the sun the day following, I got them near to a large wood; and the shepherds saw me, and set their dogs at me, and squandered the cattle among the others. Then I became weary, laid me down, and fainted, so that I could not follow them, and thought my sickness was unto death. I then saw the man who came to me at first, and perceived he was an angel from heaven; and he poured something into me, and set me upon my feet, and said to me, 'John, thou must not faint, but thou must go and gather the cattle.' I said, How could I go, seeing the shepherds kept letting their dogs out and squandering them? He said, 'Thou must go out a second time; and see that thou gather none of theirs.' I said, I could not gather them, for the others would continually be among them: therefore I refused to go. But he said, 'If thou goest not, thy body must die, and why wilt thou seek the things of which thy body is made? Now if thou wilt go, I will give thee this sign, — Thou shalt meet a lion, and then thou shalt call to the cattle, and they shall hear and follow thee; and the lion shall be so fierce that the cattle which belong not to the city will not come near; and by this thou shalt gain the cattle of the city.' So I went according to his word, and I saw a lion, as though it had risen out of the earth, or come out of the wood; and I called to the cattle, and I saw that the shepherds were all in a dead sleep; and the lion went with me and the sheep all came forth, and I got the cattle within the gates and the lion shut them. Then the shepherds awoke and came to the gates, and also the cattle; and of all the roaring and howling of oxen, sheep, and all kinds of cattle that I ever heard, the roaring of these exceeded; and they

climbed up the gates and the walls, but the shepherds drove them back. I then came to myself, but through the sight I was very sickly all the day. At four o'clock in the afternoon the words of the Lord came unto me, saying, 'Now, John, I will show thee the meaning of what thou saw this morning. The cattle which had gone out of the city wandered for hunger, and my shepherds that I had set over them fed them not, but fed themselves; and my prophets which I sent among them were afraid of those shepherds, so that they held back my word. So now I tell thee my children are gone away out of the city, and are squandered amongst the world, and have got acquaintance with them. My cattle are my children, and the other cattle which are at the outside of the city, are the people of the world: the city is my commands, laws, statutes, and judgments, which I will set in the midst of them: the shepherds are those that are set over Israel, which are like the shepherds of the Hebrews and Gentiles: the dogs are the drunken people that they shall set to stone, beat, and tread thee under their feet: the lion is the angel that shall stand up for my people, and assist thee to gather them into the city; and the roaring of the cattle when thou saw the gates shut, is the clergy, petitioning the government, and gathering their army together to encamp against my city; then fire shall descend and destroy them, and thou and my children shall see my city built. And this is the interpretation of the vision which thou hast seen this morning. Seven books, seven writers will I have, seven virgins temporal and spiritual; and until seven be found I will not cease my work.'—*Written from John Wroe's mouth by William Tillotson.*

Park Bridge, 16th of 10th month, 1828: "From one to three o'clock this morning, the word of the Lord came unto me, saying, 'John, speak thou to the house of Israel, saying, Hear, O house of Israel, and know the day of thy visitation, for I will destroy thy foes out of thee, and make an end of that which bruise the heel of man; for I have tasted of his affliction. Awake, O Scotland! for thy visitor is come; for thy shepherds which dwell in thee will I make desolate, for thy wells shall no more water

thee, for I will cause a drought to come upon thee. Quake, O Ireland! for thy affliction is coming; for thy priests which dwell in thee are like thine images. Thy likenesses and pictures will I break in pieces; distress and anguish of heart shall cover thee, thy learned men will I confound by him who is unlearned, and he shall pull thy skirt from thee. O Wales, have I not visited thee? Let him that is sent unto thee make bare the arm of my strength; for I will cause him to gather these little ones, and he shall establish my word among my branches. O Turkish land! thou art become fat, and boastest, and all nations are watching thee. Thou hast squandered my people, and showed no pity. Now the days are come that I will destroy thee; and as thou hast hired nations, and scattered my people over the earth, and had no pity, so shall the nations now do unto thee; for I will not visit thee, nor heal up thy wounds; for I will send a famine on thee, and pestilence, and distress, as well as other nations. For my servant John shall go through thy land; and my word shall make thy land desolate. O France! thy pictures, images, and likenesses will I destroy. For thou thinkest to go to war, but I will send one who is not a king, and yet a king, for my servant John shall pour oil upon his head, and he shall make thy land desolate. And thou wilt seek unto England for thy bread; but if it succor thee it shall smart; for it has once covered thee under its wings, and thou hast not repented; thy priests and king will I destroy with famine and sword. Russia, thou boastest, and art not like him that putteth off his armor; thou shalt seek unto the nations to assist thee: for I have something against thee, and I will send men unto thee, and sift thee; and I will confound thy priests by another tongue; and famine shall cover thee for three years, till thy little ones die by it.”—

Ashton, 15th of 12th month, 1828:—“Thou watchman of the house of Israel, These are the cattle that I caused thee to travel amongst; as thou hast seen them lie down harmless, so shall it be; these are mine. And as thou sawest the kings of the earth looking downward

with Satan and his beasts, so will I cause thee to travel among the clean cattle and the unclean, and they shall have no power till my word be executed."— *Written from John Wroe's mouth by William Tillotson.*

Ashton, 6th of 4th month, 1829 — "The battle has begun, and woe to my servant, it shall be with both priest and prophet, buyer and seller, giver of usury and receiver of usury ; for the word that I will give to my servant shall be against every man, and every man against it, to destroy him from the land of the living : the kings of the earth shall rise up against him and seek to bind him, but I will break the bands. He shall labor and another inhabit — he shall plough the ground and another sow. And the words that I will give shall draw out the tares, and bind them in bundles, and the fire shall destroy them. For I will dash them in pieces. And great shall be the fall when the assembly shall meet : many of the rich shall meet and fall with them : I will do this in this land England. And I will cause the sea to overflow the land, and destroy man, woman, child, beast, and cities ; I will do it within the borders of England : and the wind will roar and blow down churches, and unroof others ; and a great roaring shall there be in London one against another ; for I will make every religious sect find its own level ; I will scatter their opinions as I scattered the builders of Babel." — *Written from John Wroe's mouth by William Tillotson.*

Ashton, 25th of 4th month, 1829 : — "All nations shall gather themselves together against my word which shall be given through thee ; and all the officers of the king shall try to overcome thee ; they shall seek to entangle and ensnare thee in thy discourse to break the laws of the land ; and they shall say, 'We pity these that call themselves the house of Israel ; but this man we will burn with fire.' They shall no more say, 'They are Joannas,' but they shall say, 'They name themselves The house of Israel ; but we call them, The deluded people, led away by this man ; yet the laws of the land cannot get hold on him.' The serpent will enter into all the world to destroy thy body, that it may become a prey in the sight of all his

followers. The trial of thee shall be greater than all that has been before thee; for upon thee will I lay the reproach of the whole house of Israel. I will sort all religious sects, and give them liberty to worship whom they will: I will break the bands of all empires, so that every king's subjects shall worship whom they please: so that no man shall say, 'I have been tied by the laws of our land, that I could not serve the Living God.' As I have broken the tie that was on the Roman Catholics, so will I break the tie that is on the Turks, and all other nations."— *Written from John Wroe's mouth by William Lees.*

Bradford, 10th of 10th month, 1829:—"They say, 'There is peace,' but I say, There is yet war; for I have seen six men ready to enter into battle, which are six nations;— they fight until they dethrone one another. And Turkey shall be divided as a man cuts a piece of bread."— *Written from John Wroe's mouth by Sarah Pile.*

Ashton, 5th of 12th month, 1829:—"The whole earth shall have a sabbath, wherein shall be no harvest; and the cattle shall roar on the mountains like stags without an owner."— *Written from John Wroe's mouth by Samuel Swire, jun.*

Ashton, 28th of 3rd month, 1830:—"Let no man have a dead stock, for a great change of times and seasons is commencing— changes in Parliament Houses— tumults in many nations— boils breaking out in both man and beast, till man cry, 'I will go into that happy land, England.' England, who is like thee? Thou art like Jerusalem; thy law has protected thee— thou hast been like a city inhabited without walls; thou hast prepared shipping to go abroad with the light of the Gospel, but the Gospel of Redemption hast thou not known; it has been hid from thine eyes because of thy works, and thou art cursed above all that has been before thee; for if the Gospel of the kingdom had been preached unto them they had repented. Thou art more wicked than they who rose against my word, or the people of Sodom and Gomorrah, or Nineveh, or Jerusalem; and now Jerusalem is revealed from heaven, and thou refuseth it."— *Written from John Wroe's mouth by William Tillotson.*

Ashton, 30th of 3rd month, 1830:—“England! England! awake, for the day of thy visitation is come, and thy children shall know it: I have caused a deep sleep to fall upon thee; I have bound thee with iron bands, by establishing a law, till all the bones of the virgin, the house of Israel, be gathered and joined. My word shall go from nation to nation, both in newspapers and books.”—*Written from John Wroe’s mouth by William Tillotson.*

Ashton, 9th of 4th month, 1830:—“I must draw thee near Jerusalem, and there shall my spirit plead between them and thee; for I will put the two swords between the enemy and thee in that land, that they may appear as dead men before my word; and the poor, the afflicted, the halt, and the lame, of those who are called Hebrews, shall know that it is my word. And of those who possess property, it shall take one here and one there, as though it took one in every quarter, so that my work is but just carried on. And all nations shall have a desire to trade with my people; and those who are not my people, whom my word has cast out, the world shall know; liars, whoremongers, cheaters, defrauders, and thieves; and they will say, ‘We see they will not have these amongst them; where can we find another such a people.’”—*Written from John Wroe’s mouth by William Tillotson.*

Bristol, 16th of 10th month, 1830:—“I will yet print a book, and send to every Hebrew; and it shall have the key, and unlock the Scriptures, and none shall shut. And say, Thus saith the Lord, As thy hair grows in length thou shalt increase in strength. And my key of the scriptures shall be given to thee, and thou shalt lock from both Hebrew and Gentile, and neither men nor devils shall open; and thou shalt open and they shall not shut nor destroy. And the canals shall become railways, and the new roads grass; and my people shall fly in chariots round the mountains by the railways and they shall flourish at the trees of Lebanon. As I drew back the clouds when I took thee to thy journey, so when I return thee I will cause them to give their rain.”—*Written from John Wroe’s mouth by William Tillotson.*

Sandal, near Wakefield, 19th of 11th month, 1830 : —
 “Thou faintest and mournest, seeing thou art not able to separate the cattle ; I am now come to assist thee, and the words that I give thee shall be as a grinding stone, and he that refuseth to be ground thereon shall be singled from my flock, he shall not partake of my vineyard. And as the sun shineth from the east to the west, so shall Shiloh come unto that man that has done the work that I commanded him ; and he that stands at that day shall be as a prince. Many will call themselves Christ, and Shiloh, and Israel, but he that goes after my word will I make an Israelite in whom there shall be no guile : and those who are led by false prophets, if their hearts be toward me, and their works be accompanied with the view of obeying me, I will rend the veil from them. And they shall flock in by hundreds, and sign hand and heart for circumcision, and swear to me that a tool shall never more go upon them to mar them, and that they will not be marred by the precepts of men. And this is the way in which Israel shall be gathered.” — *Written from John Wroe's mouth by William Tillotson.*

Sheffield, 12th of 12th month, 1830 : — “ Wars and tumults on every side—nations shall dethrone one another—no hire for the beast—all nations flowing to England, yet when the end comes all nations rising to condemn those that dwell therein ; for the wrath of the Almighty is coming upon them. Satan has been permitted to look into my house, and make war ; and he shall go unto the nations to break their alliance. They call it a holy alliance, but it is a deceitful one.” — *Written from John Wroe's mouth by John Shaw.*

Wakefield, 25th of 4th month, 1831 : — “ Before thou art taken, every vein in the house of Israel shall be tried and proved ; for hell, and the synagogue of them who say They are Hebrews, and are not, I must overthrow with Satan, as I overthrew Sodom. For one bone of the house of Israel are they not able to break, nor one link to destroy : in this manner will I be honored, that I may destroy them.” — *Written from John Wroe's mouth by James Shand.*

Sheffield, 1st of 5th month, 1831 : — “ This year shall be a year of great plenty ; — this shall be sent to all places, that every one may be a witness. For it is the tenth year — nine years have been failing in crops, and three years of great plenty throughout the whole land. Thus saith the Lord, The king will sweep both houses of parliament again, as a man sweeps his yard with a besom. The parliament shall be one against another, and fight ; they shall go well to bed, and in the morning their houses shall be in ashes : this shall be in many nations.” — *Written from John Wroe's mouth by John Shaw.*

Sheffield, 13th of 5th month, 1831 : — “ This year shall be a year of great trouble, from the lowest subject to the king on the earthly throne : one duke against another — one lord against another, each raising their forces — magistrates standing in fear of what may be the consequence, and not knowing how to act. And plentiful crops trodden under the foot of man and animals — farms untenanted — the fruit hanging for strangers to gather.” — *Written from John Wroe's mouth by William Tillotson.*

Sheffield, 7th of 8th month, 1831 : — “ Why art thou grieved and wounded in thy heart, for the house of Israel ? am not I able to do the things of which I speak ? I tell thee, flesh and blood cannot view my kingdom but as a picture. Does not my word which has been shown to Israel say, That if there was one with thee who was not of the house of Israel, he should be as stolen goods ? my Spirit has pursued after thee, and Satan is the bailiff who has stopped thee, and thou shalt be bound, until those who are not of Israel are departed. And many will go with them who are of Israel ; then I will send thee with my word, and thou shalt claim those with my mark, and bring them back into my fold ; for my word by thee shall drive them into the city, a city which is not of blood, but of bone and flesh, lighted with the light of heaven. My word shall meet the priest and the corpse, and it shall say to the priest, Why will ye bury the living among the dead ? and it shall say to the living, Rise out of thy sleep, and shame thy priest, who is going to bury thee among the dead. Then they shall awake out of their sleep, and say to the

priest, 'Is this the way thou intendest to do with the house of Israel? O priest! cease from these ways.' He shall shame, and look downwards, and steal away, as a thief. He will then gather together all the learned, against my word, for their hearts will be hardened, for they will not believe that they may fall. Reproach and mockery must come upon the house of Israel to keep back those who are not of Israel. Then see that thou fear none of these reproaches; for they first mock, and swell, and rage, and all must seem to the house of Israel to fail, and it must appear as though there was not one man standing by the word." — *Written from John Wroe's mouth by Joseph Smith.*

Extract of a letter from Whitby: — "On Sunday, the 30th of the 10th month, 1831, at two o'clock, John Wroe preached to the public, in Boulby Bank Warehouse, (Whitby), and was obliged to have a constable to keep peace. John Wroe said in his preaching: — 'Ye think that the Reform Bill will pass at this time, but I tell you, in the name of God, it will not; but afterwards it will. But before it does, many will lose their lives. As I have been obliged to travel in the night for fear of my life, so shall the Parliament, for some of them shall narrowly escape. And you will have a railway between York and Whitby. And for that which they call the cholera in other nations, it shall go through this land England, and take every tenth, and will not stop till every town say to another, 'Has it gone through thee?' For it shall go from the north to the south, and from the east to the west, till every nation be visited. And the sword of the Lord is drawn out of its sheath, and shall never return till the king of the Turks be dethroned out of Jerusalem. For the sixth seal is broken open, which is written of in the 12th verse of the 16th chapter of Revelation, which is, That a way will be made in the great river Euphrates, to prepare a way for the kings of the east, for all nations shall go against it. And ye think ye have peace at home, but I tell you nay: — one magistrate against another, and one minister in Parliament against another; for as it has been between the master and the servant, so will it be with

the heads of the nation. I could rise high but dare not trust my wings.' These things we heard with our ears. Another prophecy was given by John Wroe, at James Johnson's, when the bellman was going out of the house, John Wroe said to Margaret Johnson, 'Thou wilt see this man change his clothes, and get another office.' (*Signed,*) William Fortune, John Fortune, and James Johnson."

Whitby, 7th of 11th month, 1831: — "From two to nine o'clock this morning, I had many things shown unto me; and many towns, and many parts laid in ashes: and the word of the Lord came unto me, and the Spirit of the Lord is upon me, so that I may hear and understand. Manchester shall quake as a goose that has lost all its companions; and many shall fly for hiding places; and as they hunt thee at Ashton, so shall they hunt one another. O Manchester! If thou didst know thy visitation, thou wouldst repent, but it shall be hid from thy eyes, that thou mayest perish. And now to your Bishops. Your land shall see her destiny, and outrage; in many counties shall it be. O Ashton! now is thy plague; what thou didst unto my servant whom I sent unto thee, the same shall they do one to another. It shall come to pass that they shall be weary of burying their dead in that place. And London, what have I to say concerning thee? The traitor to the king is in thee; — a great man — a learned man — a man of high renown. Thou shalt be smooth, thy tongue shall be as oil, and full of flattery; thy speech shall be fair, and thy company that are linked with thee shall be permitted, that thou mayest do it quickly, seeing there is no sword in the hand of the other. These thirty years have I nourished thee, O England! I have sent my prophetess and my prophets; they have warned thee, even in the newspapers, and thou hast refused to take it; that ye may destroy one another, and eat one another up, with sword, fire, and pestilence. But yet, for all this, thou art the land which I have chosen for my granary, that I may gather my children out of all nations, and put them within thy borders; then all nations shall know that I have chosen thee, till the time that I take my people from thee,

that thy land may then have rest. And as thou hast travelled in the night, so shall the Parliament; as the constables of Bradford intended to put females' clothing upon thee, that they might discover thee in the crowd, so shall many in this land England. Neither shall they know the time of their visitation, but Israel shall know it. See that thou hearken not to the astrologers, for many of them shall combine together; for thou shalt yet stand before many of them, and my word shall confound them. But for Raphael, who calls himself, The astrologer of the nineteenth century, and says, He is the ground-work of all messengers; and says, 'If you be a Christian minister, my invitation will not be refused.' Though this be the second invitation, thou shalt not go until mine appointed time." — *Written from John Wroe's mouth by William Fortune.*

Whitby, 8th of 11th month, 1831: — "No foreign nation shall be permitted to enter thy borders, Oh England! I will awake thee out of thy sleep by those things which I will bring upon thee. And every fresh law which is made in all Parliament Houses round the planet, shall be made in behalf of the house of Israel, (though they know it not;) for my people shall have protection even by the laws of the land." — *Written from John Wroe's mouth by William Fortune.*

Wakefield, 23rd of 11th month, 1831: — "Now I will bring my word to the former Hebrews, — a house that is full of superstition, and would not have that to reign over them which would have brought them to the end of the law. If my spirit had not come upon the woman's seed, and done the work, how could it have been the guide or light of the world, which was to appear? Now the time is come that I have set my hand a second time, and will pour my Spirit upon the seed of man." — *Written from John Wroe's mouth by James Shand.*

Trosley, 13th of 2nd month, 1832: — "I will work when the hope of Israel is gone in the eyes of man, when those who have condemned my Spirit shall weep, mourn, and lament. For will the ploughman plough all day and not sow? I have set before thee an open door, O Israel,

and the gates of hell shall not prevail against it ; neither shall those who have condemned my Spirit be able to shut it." — *Written from John Wroe's mouth by William Tiltonson.*

Trosley, 13th of 2nd month, 1832 : — "I took the tribe of Dan from among my children that he should judge the Gentiles, until the seed of Jacob and Joseph, the house of Ephraim and Manasseh, should be gathered ; and that he should be as an adder in the way to them, that biteth the horses' heels, that the rider falleth backward, (Genesis xlix. 16, 17, 18,) and by this shall their learning fall to the ground ; for if Dan had not been given to the Gentiles how would Israel have been gathered ? Now the riders of Jew and Gentile say, ' We hold the sceptre, we ride on horses like mighty men, even the horses which John foretold in Revelation ; for all things will continue as they are, and we and our children will ride them for ever. The tribe of Dan shall be as a serpent covered with grass — he shall put out his head when they are not aware, when they are riding like mighty men — men of renown — men of war, every man his sword glittering in hand ; even the number of kings, having stars on their breasts and crowns on their heads, being gathered together against mine anointed ones also : the tribe of Dan shall leap from Bashan, (Deut. xxxiii. 22) — he shall bite their horses' heels — every man shall fall backward. This is the sacrifice that I will have upon the whole earth ; for I have called all the birds of the air, and the wild beasts of the earth to this sacrifice, that they may eat the flesh of kings, and of mighty men, (Rev. xix., Ezek. xxxix.) For as the tribe of Dan is given into the hands of the Gentiles, so has the enemy been permitted to come into the house of Israel ; but he shall not fall there but be cast out : but with the Gentiles shall he fall, for the bodies of the righteous and the wicked shall perish together at that day. Dan was the father of Sampson, (Judges xiii) ; and as Sampson fell with his enemy, (xvi. 28, 29, 30), so shall the tribe of Dan fall with the Gentiles, and the dust of the earth shall be their meat ; but he is judge, and rules, and has dominion in the house of the Gentiles, until the

appointed time. And as Samson was to the Philistines, so shall Dan be to the Gentiles; for though the Philistines put out Sampson's eyes, (Judges xvi. 21), because he disobeyed the words of the Lord, yet he was as an adder biting the horses' heels, that they fell backward. And I came abiding on the woman's seed to heal up the breach, but they refused; so I have given them the tribe of Dan, to judge them, till Israel should be gathered, and if they still refused to join my people Israel, he should bite the horses' heels, and fall with them. This is the true interpretation of the parable of the tribe of Dan." — *Written from John Wroe's mouth by William Tillotson.*

Trosley, 12th of 3d month, 1832: — "They love flagons of wine; they are become gluttons, and all things are become meat unto them, but my way; they build high places, make groves, eat swine's flesh in them; and fill their bowls with the blood of swine, and all unclean beasts; they bring forth their lawyers to plead against my word; the lawyer stands with the doctor who has hired the murderer to say, He found them dead, though he had murdered them, that they may make merchandise of them; and they cut them up as the bodies of animals. The tribe of Dan, which holds the sceptre of the Gentiles, sends out his word, and brings them before him, and finding them guilty, gives sentence against them, though the lawyer pleads for the doctor, that they must have bodies: the parson cries, 'They are but earth;' he brings forth the scriptures, clears the road, and makes the light to shine bright before them, which pleases them. The lawyer, doctor, and parson cry to the holder of the sceptre for the tithe, and for amendment of the acts of parliament relating thereto, or their subjects will refuse to pay them. The tribe of Dan which leaped from Israel to the Gentiles, will smile behind the veil, and the stone of Israel will give him the lions whelp, and he shall bite their horses' heels, and they shall all fall backward, and be slain." — *Written from J. Wroe's mouth by Martha Cambell.*

Trosley, 22nd of 3rd month, 1832: — "Now I call to the whole house of Israel, that they may hear what the Spirit and the bride say to the seventh church; for my

measuring line and plummet is gone forth, and shall measure the city of the whole house of Israel; for my two-edged sword shall prepare the way for it—it shall not return void. For as thou sawest the scales set to the balance, and in the right end the righteousness of Jew and Gentile, and their wickedness in the left, and the beam put to the balance, by the hands of the holder of the measuring line and the plummet, and the left overbalancing the right, which is the fulness of the Gentiles; so them in the right hand scale, who were overbalanced, who are the six churches,—their souls were preserved, but their bodies saw corruption; but those that were in the left,—their souls remain under the sentence of the second death, till the final resurrection. So my people were neither in the left nor the right hand of the scale, but as Lot, in Sodom and Gomorrah; and as Shadrach, Meshach and Abed-nego, in the fiery furnace; not one hair of their head being singed, nor the smell of fire on their raiment, but their mortal lives swallowed up by the life which is immortal, by their blood being washed away, and their spirits with mine being put within them. These were covered under the skirt of my mantle; for I have placed them on holy ground, until I have destroyed the righteous and the wicked from my creation; “Say to the land of Israel, Thus saith the Lord, Behold, I am against thee, and will draw my sword out of his sheath, and cut off from thee both the righteous and the wicked.” Ezek. xxi. 3. “Behold, I will make them of the synagogue of Satan, which call themselves Jews, and are not, but do lie.” Rev. iii. 9. “And that servant that knew his lord’s will, and prepared not himself, neither did according to his will, shall be beaten with many stripes: for unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more,” Luke xii. 47, 48. But the aliens, or tenants to the redeemed, are those who never knew my scriptures, and say, They are of no religion; “As many as have not this doctrine, and have not known the depths of Satan as they speak, I will put upon you none other burden. But that which ye have already hold fast till I come,” Rev. ii. 24, 25. “But he that knew not, and did

commit things worthy of stripes, shall be beaten with few stripes," Luke xii. 48. Satan has contended against thee, and the whole of the legions of hell has been at work, to snatch thee from the house of Israel, that thy spirit might depart from the earthly tabernacle ;—I have sent forth my angel, and he has withstood Satan, and overcome him ; and the breach shall be healed, and the house of Israel shall return ; and I will drive Satan out of them, and into the people of the world ; I will then take a remnant of the world, and hide them in the holes of the rocks and caves of the earth, and he shall not be able to pluck them out of my hands ; and him, with the bodies of the world, I will bind in hell, and set a seal upon him ; and he shall not touch even them who have been hid in the holes of the rocks, neither their children, until the thousand years be over."—*Written from John Wroe's mouth by Martha Cambell.*

Devonport, 22nd of 5th month, 1832 :—" My law shall divide the people, it shall be found as a burning fiery mountain to the wicked ; but Israel will not be burnt, nor the smell of fire on their raiment, which shall appear brighter than gold seven times purified. For the world shall be as servants in assisting to build this building, but the fire shall destroy them. And the world shall even thrust Israel out ; for the camp of them must be seen, as the clouds are seen in the firmament. And I will bring clouds of fish, even to the shores of the seas, to feed Israel with, and they shall have a measure of wheat for a penny—they shall grind their own corn in the camp—fruit shall hang in the hedges, and there will be no strangers to gather it ;—and the whole earth shall stink with dead men's bodies, because of the buriers not being able to bury them."—*Written from John Wroe's mouth by Robert Wallace.*

Devonport, 10th of 6th month, 1732 : " As many instruments as I have had since my prophetess, so many shall there be in one house against each other who call themselves believers. Those who call themselves believers, but are not doers, are the scorpions, neither hot nor cold ; for they are neither workers nor believers. The five wise and the five foolish virgins must appear in the

house of Israel; for they once had lamps, but they are now seeking to devour those that have oil. Let not my children interfere with the concerns of the nations; for the land that I will gather Israel in is divided into three parts; and the manufacturers of all branches shall be against the land-owners, and the land-owners against them; and they that are of Israel will not interfere with them. One nation shall devour another, and those nations that never received the gospel shall rise up and dethrone those that knew the gospel and did not the work. For I will now punish those that stand still, for have not I a right to bring them to death in what manner I will? Afterwards I will destroy those who never received the gospel. Many shall see visions and dream dreams, but they shall have no interpretations because they refused my visitation. I will gather many people in Scotland."—*Written from John Wroe's mouth by Robert Wallace.*

Devonport, 7th of 7th month, 1832:— "Those upon whom is the mark of Israel, the destroying angel shall not touch, that the same death — that death which is not common amongst men, may take those away who have not my mark, that refuse to walk in my law." — *Written from John Wroe's mouth by Robert Wallace.*

Devonport, 17th of 7th month, 1832: "I will make the world acknowledge that I am with Israel, by the plague that I have sent amongst them, neither shalt thou pray for them, nor ask for the plague to be stayed. For nine parts of man shall be destroyed, and I will take Israel out of the tenth part; and the remnant of the tenth part, which are over and above the house of Israel, shall come out of the clefts of the rocks and serve them. And when the world acknowledges that there is not a town nor a city but what it has visited I will stop the destroying angel; and they upon whom is not my mark shall be subject to it, as man was subject to the fall after he had touched the uncleanness of the woman; so that the world shall crave after my mark, and not be able to obtain it." — *Written from the mouth of John Wroe by Joseph Churchward.*

Devonport, 26th of 7th month, 1832:— "Bradford is

a stiff-necked rebellious house ; and I will plead with that place with pestilence ; and in the same place where they trod my messenger under foot, shall they fall while the sun is up ; and others shall be afraid of gathering them up to bury them. And death shall take hold of those that deny that they are thy temporal brothers ; others shall seek thee that thou mayest cause them to be buried. Awake ! awake ! O sword of death, execute my wrath before thou return to thy sheath ; for upon these shalt thou execute where they have persecuted my word, in this land England ; and where they have smote my servant, though they be the least, they shall be smitten the most. And O America ! after I have smote thee, the remnant of thee shall rejoice to receive my word. And O Satan, wilt thou refuse to slay those thy prophets ? See that thou take nine out of ten, that my word may prove the tenth part ; for I will now make all nations quake and fear before me. For the next year (1833), I will destroy many by heat ; and I will plead with many towns and cities by fire ; and I will open the sea upon many places ; and the doctor, the lawyer, and the priest, that have agreed together, shall be destroyed by this pestilence. And though the rich flee from one city to another, it shall meet them by the wayside, till strangers pass by their dead bodies : for now the time is come that I will chain Satan down from Israel the first. And woe unto the farmer that is over the cattle ; for the earth shall bring forth her increase, and his goods shall go to the lawyer and the parson ; and the doctor shall make merchandise of his body : and this shall come to pass that they may know that I have sent my servant among them. For those who are neither hot nor cold, though they be in the covenant, and though they approach the city gates, they shall see they are unclothed ; and before they reach the rocks the pestilence shall overtake them. O England, awake ! pestilence is within thee ; the sword is round thy borders, ready to creep in ; and if thou still refusest, other distant powers shall take thy branches from thee ; and I will shorten thy wings, and thy feathers shall moult within thee ; and thy great men who have led thee astray, shall

fall ; then thou shalt know I visited thee, and thou didst refuse." — *Written from John Wroe's mouth by Joseph Churchward.*

Devonport, 27th of 7th month, 1832 : — " O Scotland ! Scotland ! behold thy borders, for they shall be too narrow for thee, and thy bed shall be shorter than thou canst stretch thyself ; for those who are within thy borders, and have my mark on, shall teach thee wisdom, and shall instruct thee, till I have gathered my children out of thee. Then will I pull thy skirt off, and thou shalt see thy shame, till the mountains teach each other ; and thy hills shall echo, till other nations hear thee mourn ; for a remnant I must have out of thee, before I show thee thy nakedness. And for Ashton, I will show it its nakedness ; and those that have risen up against my word there — that where they have tried to slay my messenger, may be a place for their dead bodies to lay in ; for I will not own them again until the resurrection, neither shall they be called after my name, but after the name of the dead : for my servant shall lodge no more within their borders." *Written from John Wroe's mouth by Joseph Churchward.*

Sunderland, 9th of 10th month, 1832 : — " I will permit Satan to set all the congregations against their shepherds, to see if they will search for the truth of my scriptures ; and as the children lock their tutors out of the schools, and burn and destroy their weapons, that they may have their rest and play ; so will the congregations turn their preachers out of their churches and chapels ; and I will open the eyes of a part of their hearers, so that they shall see the truth of my visitation. For the year of Jubilee of my visitation is come, and Israel knows it. ' The days of visitation are come, the days of recompense are ; Israel shall know it : the prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great hatred. But the prophet is a snare of a fowler in all his ways, and hatred in the house of his God.' Hosea ix. 7, 8. I will recompense the iniquity of both Jew and Gentile upon their own heads ; for the prophet shall appear as a fool unto them, and Israel as madmen,

because they turn my scriptures to their own ways.”

— *Written from John Wroe's mouth by Robert Mattinson.*

Wakefield, 6th of 12th month, 1832: — “Thus saith the Lord, ‘Distress from this day of every kind — plague, famine, earthquakes, storms, fires, people setting houses and stacks on fire, lunatics breaking out of the asylums, and going into many places and setting houses and stacks on fire, and many will become lunatics.’ — *Written from John Wroe's mouth by William Muff.*

DIVINE COMMUNICATIONS.

Ashton, 5th of 12th month, 1824: A dream of Thomas Stone, 1st of 10th month: — “I dreamed that I was looking up at the moon, which shone very clear for a long distance from the south to the east, from whence a woman advanced with a rod in her hand, (apparently behind the clouds), and touched the lower part of the moon, which seemed to me as if it had been cut open, and when she pointed her rod, the moon seemed to burst as though it was boiling metal, and illuminated the whole world, and the light was more glorious than I am able to describe with my pen. After pondering a little about this great light, I lifted my head upwards to see if I could see anything of the woman, and she was just turning herself about in order to return to the east; she seemed to me as if behind the clouds, which were very thin woven; but a glorious light for her between the clouds and the sky, and she turned back in a very majestic style while the world below seemed to be in darkness; and I was much delighted to see her walk back in such composure from south to east.”

“Now I will give thee the interpretation: — The moon is the clergy, and their light shall seem to lighten the whole earth; and it will now spread more than ever, and strive to put out the light of the sun. And the clouds being ill-woven, is, that Israel can scarce see their way. The

woman with the rod in her hand is the ministering spirit of Satan, which shall put forth her rod, and touch the moon, which is the priests, and they shall have a visitation, and say, They are visited by the Holy Ghost, when my children shall appear in darkness. And there shall be an engagement between the sun and the moon; but when the true Israel are gathered, I am commanded to show thee the difference. The moon gives its light by night: so does Satan give light unto the world. When the sun rises, the morning makes its appearance, and the night is past; and they will see that the moon has been there, and is there, but has no power. So as the moon has no power to give light when the sun is up, so will it be when Michael stands up, that the light of the world then shall appear no more, for the sun is the new world, and the moon is the old one. And the moon bursting is the world — the evil that is in it, for it shall boil in every nation and city; and this is the fire that is against the true Israel; for the priests shall prophesy and roar like lions in the streets, and print books, and translate them into other languages, and try to stop the gathering of Israel. The woman again is the world; and she shall say that the millennium is taking place, and that the whole race of man will receive it, who will hearken to the priests, by the law of the Gospel.” — *Written from John Wroe's mouth by William Tillotson.*

Street House, 15th of 2nd month, 1825:—“Thou hast laid the inquiry of Robert Wallace and Samuel Wyatt of Devonport, before the Lord: That which the Lord made known (to George Turner) in the 187 page of the Standard of Zion, that His warning was past, was during the time that the spirit would rest on him. For warning shall never cease, till the Lord has gathered his people. Has not the Lord declared by his former prophets, That if the wicked would not repent, He would destroy them? Has the Lord fulfilled what he spoke by George Turner in his day? Is George Turner to put on immortality, with a natural body, or a spiritual incorruptible body? I tell thee He is a ministering spirit in the Lord's work— One has passed the fiery furnace, and he cries, ‘I know I shall be saved.’ Another has passed it twice; another says, ‘I

have seen three visitations and I stand yet.' But, I tell thee, They who come in at the eleventh hour, by the last instrument the Lord works with, shall be far before them that have seen six visitations, and departed from his laws. For did not the Lord tell you to follow the Spirit whithersoever it went? So the Lord will take seven instruments to work by; which are the seven burning lights, and these lights are set in the road to the tree of life; and if ye lose one of these lights, ye shall not be able to travel without returning back and seeking it. But, instead of seeking the Lord, ye seek one weaker than yourselves. And for thy visions, during George Turner's time, they were neither to lead nor direct; but for the unbelievers: for the Lord charges all his children to reject all visitations but those by which he leads. And how are they to prove it, but by the standard, which is the scriptures. Then let them all prove whether thou art the Lord's instrument or not. Ask them if George Turner fulfilled the words to Isaiah, (xxviii. 11,) 'For with stammering lips and another tongue, will he speak to this people.' For the Lord will now open the scriptures to your view, and he will prove you."—*Written from John Wroe's mouth by William Muff.*

Ashton, 24th of 6th month, 1825:—"Thus saith the Lord, I will cause no seer, no interpreter, no astrologer to guide my children, during the time that thou art absent; my word, by my Spirit, taking counsel of me, shall protect them."—*Written from John Wroe's mouth by William Tillotson.*

Park Bridge, near Ashton, 18th of 9th month, 1825:—"Thou hast laid their dreams before me: Let them write out their dreams, and send them, but when only one part of a dream can be recollected, Satan has destroyed the other. But Stephens' wife seeing thee come into her house with a rod, was permitted that she might bear witness and record of the Lord's work to the rest of her brethren."—*Written from John Wroe's mouth by William Tillotson.*

Park Bridge, near Ashton, 19th of 9th month, 1825:—"Rise and hear the words that I now give thee, that they

may be recorded in writing. Thou hast laid Richard Stephens' visions before the Lord: I answer thee: Many visions are given from the Lord; but Satan has got this permission, knowing that his time is not yet come. When a man meets with his enemy, will he not fight as long as life remains? So Satan is permitted to fight until his time is come, that the earth deliver up her children. He is permitted with all that see visions, to come forth amongst the angels, to try to turn them out of the way: but is not the word of God the standard? Does not the word of God proceed from Mount Zion? Is there above one mount Zion? Has not the Lord made the standard of his word to lead his people? Then dreams and visions are to be laid before the standard of his word, that a true interpretation may be given of them, for they are neither to lead nor direct, but are only for those who receive them; and seeing Satan is permitted, that man that is weaned from the breast, and drawn from the milk, will not trust in them, as he is liable to be led astray by them, unless they are interpreted. But Satan shall get weaker and weaker, so that every man's dream or vision in Israel shall get stronger. The man who tells his dreams or visions, and trusts in them, shall be ashamed of himself, they shall not come to pass; but he who keeps them unto himself, or writes them out to be laid before the Lord, shall find light in them. Then let Stephens cease from handing forth his dreams or visions among the people." — *Written from John Wroe's mouth by William Tillotson.*

Bradford, 28th of 5th month, 1826: — "Thus saith the Lord: Satan shall come forth with the same likeness in a man, and all religions shall like it, and they shall have many prophets that shall agree in one thing, and they shall be snared and taken." — *Written from John Wroe's mouth by William Muff, Sen.*

Islington, 9th of 4th month, 1829: — "Man being made subject to vanity, not willingly, and Satan being stronger than they, it was needful I should overshadow a part of the people, and make them prophets; and Satan, by his power, has come forth with the same likeness as

this, to deceive, that he may make all my work void, and throw the truth to the ground." — *Written from John Wroe's mouth, by William Lees.*

Wakefield, 11th of 12th month, 1830:— "The son of perdition is now revealed: and as my Spirit sat upon the woman's seed, till he had fulfilled the law and gospel; so is the Spirit of the devil now sitting upon one man, shewing himself that he is the very God, that giveth all life, passing under the name of Shiloh. He will work and gather many; for Satan will gather his part for his kingdom, and I will gather my part for my kingdom: he will put his mark upon his, and I will put my mark upon mine: his spirit will sit upon his till the cup of iniquity be full; and my Spirit will sit upon mine, till the law and gospel be fulfilled, as I fulfilled it." — *Written from John Wroe's mouth by William Tillotson.*

Sandal, near Wakefield, 14th of 12th month, 1830:— "The devil is come down from on high, upon your planet, and his works will now appear, even the substance, and his agents with him, and they will be as though they were going to take possession of the planet. The deists and Atheists will be at the head of them, shewing there is no God but themselves. And James Smith of Edinburgh, has been to inquire at their hands, and not at mine; for I shewed thee at Edinburgh how he would roar like a lion in the street for madness, that he could not obtain his end. But they shall have their time, and I will then have my time of sacrifice upon them." — *Written from John Wroe's mouth by William Tillotson.*

Wakefield, 25th of 4th month, 1831:— "As I was honored upon Pharaoh, so will I be honored upon this Antichrist, and his followers. And every one that has Peter's spirit shall return to eat my word again. For the fire will yet be heated hotter than ever, and the house of Israel walk through it, and not one of them be singed, nor fall to the ground." — *Written from John Wroe's mouth by James Shand.*

Wakefield, 23rd of 11th month, 1831:— "And thee my servant, my elect, whom I have elected out of thy father's family amongst the prophets, have I appointed as

a standard to the whole planet: unto thee the keys are given, for by thy mouth will I open the woman's writings. Many prophets are on the earth, all holding bunches of keys, and they say, They have the knowledge of good and evil — they open, and the wicked one cannot shut." —

Written from John Wroe's mouth by James Shand.

Wakefield, 5th of 12th month, 1831 : — "Many prophets will explain the scriptures their way, taking a part out of my word which I revealed unto my former servants, but I will make thee go and stand before them, and will put my spirit upon thee, and pull their explanations in pieces by thee before their faces, because they call themselves sons of God; but they marry with the sons of men. Wilt thou go after them? My spirit which sitteth upon thee liveth, and shall slay them." — *Written from John Wroe's mouth by William Tillotson.*

Devonport, 27th of 6th month, 1831 : — "All visions are but as shadows, and without an interpreter trouble the hearts of men. I will but have one standard, and I will have only one at once on the earth, and he shall stand before ten thousand, for he shall be the choicest of ten thousand; but if he should break my covenant, his body then shall see corruption." — *Written from John Wroe's mouth, by Robert Wallace.*

Devonport, 1st of 8th month, 1832 : — "Though Satan will come forth with his mark, yet can he not do the work, the work shall prove whether they be mine or Satan's; for if the body die they are not for the kingdom on this planet, and still has come short of the glory of me." — *Written from John Wroe's mouth, by Joseph Churchward.*

DIVINE COMMUNICATIONS, CHIEFLY INSTRUCTIONS TO THE BELIEVERS.

14th of 12th month, 1822:—“I, Jesus, command thee, John Wroe, to write unto all my children to inform them what I am going to do, to remove every doubt from their hearts, and to give them the hearts of lions for boldness, that they may fight boldly for me; for my true vines shall appear in a short time; and I will bring all the mockery of the mockers upon their own heads, and throw them down into the deep, as I threw down Pharaoh and all his host. Now I ask thee if this people can discern my ways? and thou repliest, ‘No, Lord.’ No more can Satan, for I will throw him into the deep. Now have my children discerned my ways, that I am with thee, to direct thee? For had they witnessed thy boldness, they would have seen that thou wouldst give thy body for a sacrifice if I required it of thee.”— *Written from John Wroe’s mouth by William Muff.*

Leeds, 15th of 1st month, 1823:—“I, Jesus, from heaven, command thee, John Wroe, to deliver this manna unto all my children that believe my word, which shall be meat for them for forty days, from the 16 of January: it shall be bitter to the mouth, and sweet to the belly, and those that will eat it, shall come forth, for I will deliver them. And the 16th day is the 30th day, each day for a year. My children are to keep these days holy unto me, and not keep their hearts back from me, that I may pour a blessing upon them. Now I will tell thee the meaning of the days: they are the days that I begin to work the second time on earth, for within forty days, (each day standing for a year,) I will have subdued all kingdoms unto me” — *Written from John Wroe’s mouth by Samuel Walker.*

Gibraltar, 29th of 5th month, 1823:—“Therefore tell all my children to be strong and valiant, for the time is short; as I am going to reveal the days of Jacob, and the

new world shall appear. Seek ye life while ye yet live, for the time will come when it will be too late.”— *Written from John Wroe's mouth, by William Cooke.*

Gibraltar, 22nd of 6th month, 1823:—“Now tell my children to look into the last chapter of Daniel, and try their wisdom, for that secret has not been revealed, but I will reveal it unto thee, and thou shalt unfold it unto my children.”— *Written from John Wroe's mouth by William Cooke.*

Strasburg, 23rd of 10th month, 1823:—“I will see what my children will eat during these forty days, for I will try them as I did Gideon's army, [“He that eateth any manner of blood, I will cut him off from his people. For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.” Lev. xvii. 10, 11]. And this is for thee as well as them; this is the tree of life set before them, to see whether they will eat it or not; though Satan stands behind it, those that ask of me I will protect with my two swords, and these are my true Israelites. Now search my scriptures for this, and then you will see what the tree of life is; for all things which I have created are become meat for my children; this is what I will prove you by. And let them ask me for protection, that they be not guilty of the blood of their forefathers; for the Hebrews cried for my blood to be on them and their children;—now if they will ask forgiveness of me I will bring them to this people which shall become one staff, which are my true Israelites.”— *Written from John Wroe's mouth by William Lees.*

Milan, 29th of 11th month, 1823:—“Now let not my children say, I have not prospered their ways; for I tell thee some of them will say, ‘Is this his work? are we to give our money for men to go a-pleasuring with?’ My work is a pleasure to me, but their evil hearts are an abomination to me. Now, son of man, I tell thee, these forty days shall sort them, and cause the wolves to go out from amongst my sheep, that I may bring others out of distant lands in their room; for I tell thee they are a stiff-necked people, and they cause the rest of my children to

go astray from my work. Now tell my children if they will seek me I will be found of them; and let them not follow the same ways that they did in the last forty days, for it was a rebellious house. And let them keep these forty days holy; not cease from labor, but they may hold meetings as often as they think proper during the time.” — *Written from John Wroe's mouth by William Lees.*

Between Chalon and Avalon, in France, 9th of 12th month, 1823: — “Thou shalt utter parables before them, which testify of their ways; for he that trusts in the sword of the world, shall perish by the sword, and he that puts trust in the silver and gold of the earth, shall perish with the earth, for it shall not deliver him; but he that trusts in my word, which is the sword, shall live in life eternal.” — *Written from John Wroe's mouth by William Lees.*

Idlethorpe, 20th of second month, 1824: — “Now, as I proved myself to be the Lamb, I command you also to act like lambs, and follow me into the sheepfold, for I am the door thereof, and if any man enter in at any other door, the same will be found wrong; and if any man build on any other groundwork than that which I left him, his building shall fall. For I sent my prophets to dig the groundwork, and I took a stone out of a mountain on which a tool had never been laid, neither had any man handled it, but I gave my prophets a faint view of it, the same as I show thee the likeness of many things which shall come to pass. I fashioned the stone, I laid it in the four corners of the earth, and I ordered my laborers to build thereon; and if any man stumble at this fourth corner stone, the same shall grind him to powder, for he was taken out of the dust, and unto dust shall he return. Now I tell you, ye that wish to seek life while ye yet live, my prophets have dug the groundwork, I have laid the foundation, my son Shiloh shall set up the gates, that you may enter and live eternally. Now ye inquire, How you are to build. The laborer cries to his master, ‘Which way wilt thou have this building built? show me.’ I tell you, The groundwork is dug; the four corners are laid; build on this groundwork and it shall stand. Now search my

scriptures ; this is spiritual, and ask of me, and prepare your hearts ; and be not like the liar or the whoremonger ; be not covetous nor adulterous ; for into these gates such cannot enter. My building is first spiritual, and when that is built, then I will show you the temporal ; and ye shall enter, and no man shall shut the gates ; neither shall the sun, which is the life of me, go down upon them, and my glory shall overspread them, and ye shall see the works of my hands without death." — *Written from John Wroe's mouth, by William Tillotson.*

Street House, 15th of 2nd month, 1825 : — "The road becomes narrower every day for the world ; and when the forty and two months are expired, neither male nor female shall be able to find it, for a thick cloud of darkness shall rest over the door. And this is the sign which the Lord will give the world." — *Written from John Wroe's mouth by William Muff, Jun.*

Park Bridge, near Ashton, 27th of 12th month, 1825 : "Now let all Israel enlarge their tents, and draw out their cords, that their pastures may be seen, and their works before them : and when the Lord has gathered Israel he shall then draw the veil from all eyes, and from all your enemies, and they shall then see you, for they shall not see you as men, but as gods knowing good and evil, (which is not in blood), then God shall remove the fear from you, and put it upon them. Then hear, O Israel ! and be not fearful and unbelieving like a man without hope. Is a man doubtful and careless of his father's estate, or he stands valiant for it ? The enemy comes to sue him out of it, but if he be not fearful, does he not sue as long as he has life ? Then hear, O Israel ! Is this not your father's inheritance ? — claim your rights ; for the Son of God left the earth that he might give it unto those that were worthy ; these are the heirs. Then obey your father's command that ye may become as one man ; though ye are the youngest of the flock, yet shall ye be the greatest. Then let every man fight valiantly under his banner, and every man in his office. Now hear, O Israel ! I give thee the word that thou mayest learn righteousness. Is thy tent too little for thee, O Jacob ? Is not Zion built in

the heavens? Will ye not also build it on the earth? Has Zion sent not forth her children? Will ye not nourish them, O house of Israel? then if ye nourish one of them, ye nourish my little ones: if ye love one another, ye love my church: but if man and wife love not each other, ye have not drunken of the waters which flow from under the threshold of my house. The *first* command is to love your husband which is in heaven: the *second* is for a man to love his wife as God loves Zion: the *third* is, for every man to love his brother, that God may visit you: the *fourth* is, for every man to pray for those who spitefully use him, that God may open his eyes, that he may become a branch of the vine, and come out from among them: the *fifth* is, that he may petition his God that he may have strength given him to receive nothing back which is stolen; but freely deliver it up, that God may give him all things he has need of for both soul and body. The *sixth* is, that he may have no malice in his heart against those who cry after him; but that he may cry-out to have power given him to rebuke Satan; for it is written, Satan shall be subject unto those whom God endows with his Spirit. Did not I, Jesus, promise you this power when I rested on your life? And I will send my Spirit, (the life of me), in my name, and it shall rest on you, not begotten of either man or woman; but the seed of God, nourished up in the womb of a woman in the time of ten months, taken from the side of the woman in substance; it being the Spirit of God to redeem one hundred and forty-four thousand, to make them like unto the last Adam, one bride, that the seed of the last Adam might be an issue without blood, that corruption might be swallowed up; for the last Adam has a new heart, the seed being changed from the seed of man to the seed of God, that all men may become God and woman.

Then, O thou virgin of Israel! anoint thyself with all kinds of precious ointment: beautify thy garments. Are not thy streets paved with gold? Then let the daughters of Israel put on their bracelets, their ear-rings, and their chains of gold. For I will beautify thee with all kinds of precious garments: for when the eyes of the world are

opened, they shall tremble before thee; then shall be bitter weeping and lamenting throughout the old world; and they shall run into the clefts of the rocks, and shall be afraid of thee; then it shall be seen that God is the life of Israel, for all nations shall bow down and worship them, for I am in them, and they in me, for they shall be perfect woman, and be of God; then the Son shall worship the Father, and the Father the Son. At that day it shall be seen that there shall be unity both in the third heavens and on the earth, it being made heavenly.

Then hear, O virgin! if thou hast faith to pass into the city, there shall be a fire to thee on the right hand, and a deep water on the left, and a horrible tempest before and behind thee: if thy faith sustains thee to pass this narrow part, thou art a virgin unto thy God; thou hast not been defiled with the first Adam's works. Then hear, O thou virgin of Israel! Am not I thy first lover? Did I not lay down my life, to redeem thine from manhood? Then, O daughter of Israel, hast thou not lost thy virginity? Turn thou also unto me, that I may give it thee, for I gave my blood to put away corruption in thee, O daughter of Israel; I gave my body unto the burial, that thou mightest be enabled to preserve thine at my coming. Then, O virgin of Israel! gird thy loins, and wash thee and be clean, and take my rod in thine hand, and go forth, and tell the daughters of Isarel that they have lost their virginity; but if they will turn back to their first lover, their blood shall be washed away, (Ezekiel xvi. 8, 9). Then, O daughter of Israel, if thou wilt take the rod of my word, (the rod is faith, faith is the rod; hope is immortality;) charity shall obtain all things. Then, hearken, O daughter of Israel, If thou wilt drink of the waters of life eternal, thou shalt eat at the table of Zion, and thou shalt prophesy in the midst of Zion, and thy prophecy shall be as marrow to thyself, and as oil to thy bones. Art thou a virgin then, O Israel? If thou be a daughter and a virgin, and not lost thy virginity, I will give thee unto my son; my son shall marry thee; he shall put a ring on thy finger so that he will never forsake thee, if thou play not the harlot; and bracelets on thy wrists; and a threefold chain of gold about thy

neck; and ear-rings in thy ears; and put a crown of diamnods upon thine head, and beautify thy raiment with all kinds of broidered work, and clothe them with apparel higher than the saints in heaven, for they shall serve thee. And he shall receive thee into his arms, and embrace thee; and cry, Thou art my dove, my fair one; I have begotten thee of my father; he shall no more wrap thee up in swaddling clothes, but receive thee as one begotten of his God; thy breathing shall be as the wings of an eagle; thou shalt be where thou listeth; for he shall give thee possession of the whole earth for thine inheritance, and the *life* of the third heavens for thy throne. Thou shalt exceed, O thou daughter of Israel! all that have been before thee, and all that shall come after thee. Thou shalt be continually a virgin unto me, the wife of my youth. Then hearken, O Israel, and obey my commands, and this thing shall be given unto thee, O thou house of Israel.”— *Written from John Wroe’s mouth by William Tillotson.*

Bradford, 28th of 5th month, 1826, at two o’clock in the morning:—“The words of the Lord came unto me, saying, Hear, O Israel, the words that I now give thee, Thou shalt hear my words once every month; and understand them; for twelve trees shall now make their appearance; for my word shall go out twelve times every year; it shall be strong and powerful, for my *two* swords shall prepare the way. Then hear, O house of the twelve tribes! the words that I now give thee. There is among you that which shall make their bellies bitter, until the dross be purged from them. For I tell thee, that neither life nor death can separate those that my Spirit abideth on. For the world shall heat the furnace seven times hotter than it has been before, and that soul which is not able to endure it, shall be removed from the roll. For the king of this present world is come out to fight the king of heaven; and there is nothing before but what shall be made stronger. Now, Son of man, say, Thus saith the Lord, Those who have signed my covenant, and left it, shall tremble; their leaves shall now fall, their nakedness shall be seen. Though my words seem to die for a little moment, it shall now burn in every city to which thou art taken; the wheat

shall be seen ; the granaries shall be prepared ; every man to his tent, O house of Jacob !”

Park Bridge, 30th of 9th month, 1826 : “ Son of man, what art thou sighing and mourning at ? Is my word too great for thee ? Am not I at the head of my work ? Say unto the learned, Let them gather themselves together ; for I will yet place thee in the midst of them, and put words into thy mouth which shall confound them. The words of my flock have come to my hearing ; they say, I delay in my promises ; thou wast to be cast into prison, and brought before kings and rulers : what has my flock to do with my work ? will they teach me, or lead me ? let them also gather themselves together, and see if they can contend with me ; they are worse than when I gathered them before ; forty years was I in gathering them, but was I no more in scattering them ?” — *Written from John Wroe's mouth, by William Tillotson.*

Street House, 12th of 10th month, 1826 : — “ I formed man and woman at first, and they departed from my ways, and my law was not found in them : so I will now cause a total separation between the husband and wife, the father and son, the mother and daughter ; for he that separates not from both father and mother, wife and children, is not of my fold : I am your father, and when ye transgressed my commands I left you to your father ; so now the father shall leave the son to his own will, as I left him ; but he shall hold forth my blessed hope before him ; the son shall leave his father, and shall hate his ways ; the daughter shall not cleave unto the sins of her mother, nor the mother to the sins of her daughter, but hate her ways ; but she shall hold forth my kingdom ; so that it shall cause a total separation in every house ; if there be an Hebrew and a Gentile they shall not agree. For I set the type in Esau and Jacob ; and this world shall be like Esau ; when the final end is come they shall say, They have had enough of it, but it shall be too late. So now I will prove who is Esau and who Jacob ; for I hate this world, for I have already cursed it ; and he who does not the same is not my son, but is against me. By this shall be known the difference between a Gentile and an Israelite : He that is

of the seed of Israel will hearken unto my commands, but he that is a Gentile will stand and fight the battle; and he that stands still, and is neither hot nor cold, Satan shall call him a coward, and say, Where I am, there must thou be also. This is the man that has his eyes opened, by signing to my work, and by standing still, has become the worker of Satan." — *Written from John Wroe's mouth, by William Tillotson.*

Park Bridge, 18th of 10th month, 1826: — "I will show thee some of my sons' and daughter's hearts: thou shalt stand with the iron rod in thy hand, and utter the words that I give thee before my people: thou shalt say, The Spirit of the Lord God is upon me, to say unto the sons and daughters of Israel, Thus saith the Lord, Work, and I will reward you; your wages shall be sure; for what more can I do unto my sons than to give them all my possessions? So my Father, who was in heaven, and is not, and yet is, has given me the place of Satan's kingdom, to become the kingdom of the living God. So I will prove before Satan that I am your Father that begat you and your mother: I came among you with a veil over me, to view you, to see if ye would receive me as my Father's Son, to try your works: I choose twelve for myself, according to the twelve tribes; so when I saw that all their ways were evil, I rebuked their father, Satan, the devil; for they despised me, and set me at nought, and chose me not to be their father; so I told them they had become a habitation of devils. Satan also stood before me, and said, 'Didst not thou require their blood at their hand? how is it that thou requirest it of both man and me? Then I must take thy blood also; for thou sayest, Thou wilt give thy life for the lives of these people; so now I will prove thee; for thou sayest that blood is the life of the world, — this hast thou given unto me, — this I will fight for. I am Satan; my own is my own; and when thou hast done all thou can I will cheat thee; though thou put a chain round my neck, and chain me in hell, and seal me up there with twelve seals, I will yet be avenged on thee. For when thou drove me out of heaven, thou said, 'Begone unto the earth;' also, if I could con-

quer man, man I should have ; for thou said, There should be a war between man and me, and that in the seed of the woman thou wouldst bruise my head ; but thou hast not yet bruised it, for I will take care that my head shall not be bruised by man ; although thou hast driven me out of heaven, yet will I have a possession here on earth, for blood is the gift unto me, and I will have it, and it is life, for my people shall live as well as thine : - and wherever there is blood I will have a possession, for all the animals are mine. And thou sayest, Thou wilt put thy Spirit within man. The difference shall be seen between my heaven and thy heaven ; thou callest my habitation hell ; and thy throne thou callest heaven : and thou bade me get as many as I could on my side. So I will fight, though thou sayest, Thou wilt chain me in my kingdom ; but when I am let loose I will go unto my own. So, I tell thee, the life of the aliens and of all the cattle is mine, and I will have them at my command, for the battle shall be mine in the end ; for I am set to make war and destroy, that the world be not overrun. Thou sayest, Thou wilt cleanse the world ; I will cleanse it also ; I have deceived as many of thy prophets as thou hast kept right, and my number is greater than thine ; so man for man I am a match for thee. Thy servant whom thou art sending to and fro in the earth, tells people that thou wilt put thy Spirit within them ; thou may give them thy Spirit, but mine shall be there also ; for I will try to deceive all thy messengers, and if I cannot deceive him I will have my own, I will have the life of this world from him ; and as to his soul, thou may take it, and do what thou wilt with it ; but all his contracts which he hath made with me, to serve me, I will make him fulfil ; I will make him do my work, at least for a thousand years, and he shall be my servant, and I will pay him for all. These things I have heard between Satan and our God, this morning, or the angel who has shown me these things ; and I see there is a war between the spirit of man and the Spirit of God ; but while the Spirit of God rests on me I prophesy, and stand before Satan. So now let me recommend all my brethren to ask for the fulness of the Spirit, that God may acknow-

ledge them to be his sons at the first resurrection, for if they are illegitimate children, they are the servants of Satan; and as Satan says, He is the life of this world, let us, while we dwell in this life, testify against him, and seek for the other life, and value not Satan nor his life, but be ready to give it for the other; for the other is the possession of both heaven and earth. My tongue cannot describe the glorious sights I have seen this morning, neither can I declare the words that I have heard, they are too great for me; so I recommend all those who have enlisted under our Father which is in heaven, not to desert from his train; for it is death to do so, even the second death, which will reign over the soul until the final resurrection. Though I heard Satan say that God has no right to come to enlist among his soldiers, and he has threatened to take my life, even the life of the world to come, over which he has no power. The Spirit of the Lord fell on me again, and bade me prophesy, and said unto me, Son of man, be not thou afraid; if thou hearken unto my commands, and stand stedfast for my word before my people, Satan shall not be able to pluck thee away, for I will draw thee unto myself, as an anchor is drawn out of the sea. And upon the word that I give thee have I placed twelve seals, and neither men nor devils shall destroy it; it shall be recorded in the day of my rest; it shall be engraved with an iron pen, and he that relieth on it shall not stumble; for it is a sieve, a mighty sieve, which shall sift all nations; the wheat will I cause to pass my sieve, and go through it, for it is a flaming fire, and he that is not able to pass the sieve and the fire, it shall destroy his body. And those whom Satan calls his own (the aliens), I will cleanse their blood, his spirit shall not be found in them, for I will chain him from them also." — *Taken from John Wroe's mouth by William Tillotson.*

Park Bridge, 27th of 1st month, 1827: "Let all Israel know that I have made thee a watchman of both houses; and he that petitions me for thee to be removed, I will liken to a foolish virgin: I the Lord will confound this spirit, for it is in the midst of Israel; but not in the midst of an Israelite: for where is the man amongst the sons of

Jacob to direct me? Where is the man amongst the Gentiles to choose me an instrument? Let all the sons of Jacob know, it is the house of Esau, and his end is death. Let all men know that I have no honor in death, and I will destroy it, saith the Lord. I will now prove the four Trustees;—I will try their work and search their groundwork;—I will see if they will search my writings and prove my work: have I anointed them for a prey for the Gentiles? As I live, saith the Lord, I will make the Gentiles a prey unto them, if they will seek me. But I tell thee they watch thee. Will they try to correct thee? Will they try to turn thee from my word? If they will receive the prayer that I will cause thee to utter into their hearts, they shall be able to pick out the beam from their own eyes.”—*Written from John Wroe's mouth by William Lees.*

THE PRAYER: “O thou mighty God of Israel, who knowest the heart of man whom thou hast created: look down upon the race of man who is fallen by the influence of Satan. Turn thou unto me, O thou God of Israel, that I may be found an instrument in thy hands. Remember me that I was a little time since but clay, and thou breathed in me the breath of life. Hast thou chosen me an instrument in thine hand to go to the sons of men with a message? How can I go then, seeing I am like unto one of these men? evil compasseth me on every side. O God, wilt not thou then hear my prayer, that my supplications may be granted this night? What will this people say unto me whom thou hast sent unto them? Art thou come to turn us out of the way, art thou come to direct us, seeing thou also art like unto us? Remember me, then, O God, and cleanse me, that I may go amongst them, that thy word may take deep root, that they may be cleansed by thy word: thy word is life to those on whom it may fall; thy word is a spirit which thou wilt cause to become immortal. Then, O God, remember me this night, that I am among ravening wolves which seek to tear me in pieces. Is not all power in thine hands? Then send forth thy word unto me, that all thy decrees may be made known, that I may be found an instrument in thine hand. Hast

thou not promised that in flesh we should tread on the works of evil? enable me to tread it under my feet this night. And hast not thou sent me forth into all the earth? cleanse me then, O God of Israel, I beseech thee.”—*Written from John Wroe’s mouth by Henry Lees.*

Wakefield, 21st of 4th month, 1827: “I see many of my sons and daughters praying that all evil temptations may be taken away from them. Do they not want to go to battle with me? Do they refuse being my soldiers? I see them throw down the sword: I see them refuse my arms. If a man be tempted ought he to put it in execution? And if one man say to another, Go and murder such a man, ought he to do it; or to say, ‘Satan, the Lord rebuke thee?’ I now give a command to all that are joined in the covenant, that they *pray to reign over sin*, that they may be made instruments in my hands, of bruising the head of Satan, like unto a plough which turneth the earth; then I will cause my Spirit to draw forth the plough, and it shall turn the earth, so that he shall be subdued from your earthly temples, that they may be made like mine, which possesses both heaven and earth. When a man is proud, and rich in his own eye, he is on a large mountain, and he says in his heart, ‘Who shall come up to me.’ But I will yet bring him down, and plead with him in a good pasture; it shall yield honey, balm, and the choice spice. And he that will not come down I will destroy.”—*Written from John Wroe’s mouth by William Tillotson.*

Street House, 7th of 5th month, 1827:—“I will remove the enmity between the man and wife. When the man was overcome, he cried, It was the woman, and since that day has the man laid the blame on the woman. Let no man rail on his wife; but if a man will seek me, and serve me, I will give him power to reign over sin, and he shall reign over it, as I reign over them; and the evil that is in the wife shall be subject to the husband, and be seen coming out of the man. Let no man rail against Satan, but ask of me for strength to overcome him. Will Israel provoke me all the day by laying the blame on them that I have given to dwell with them? They provoke me

by the deeds of Adam their forefather; but he that departs not from it shall become like Adam his forefather, his body shall go to the ground; for he that knows my will, and does it not, I will destroy. Was not Satan in the heavens with the angels? Did he not rise in rebellion against me? He cried in the heavens, that he was the head; but when the angels looked unto me, and rebuked him in my name, then I gave them power, and they overcame him. I drove him out, and took that power to me, yet does he rail, and present himself *day by day* before me, and accuses my creation. When I descended and rested on the woman's seed, and commanded Satan to come forth, did he not obey? Is he not a being *like unto you*? Has he not his portion also? So now I tell thee, man shall seek me as the angels did in heaven, and shall rebuke Satan in my name, and shall reign over him: and as I reign over the angels in heaven, so shall the husband reign over his wife: and as I overcame the works of Satan, so shall they. Three years shall they be able to do this in righteousness and truth before Satan is cast out. I tell thee now what Satan will say. 'Have I only woman to possess? Am I driven out from the man?' I tell thee, my seed shall then return unto the woman, and bruise Satan's head. For the wife shall honor the husband as the angels honor me in heaven; for I made man for myself, and the woman for the man; and the husband shall honor me, for I am the Father of them both. And if the wife honor the husband, will not the angels honor them? for the redeemed shall be as gods before the aliens. I will now show thee temporal things: If an earthly lord sends his steward to view his estate, and the tenants treat that steward with words of aggravation, or wound or strike him, and he returns not unto his master, will not that Lord send forth other stewards to see what is done unto that steward? And when he finds what is done, will he not remove those tenants, and provide others? I tell thee, yea. Then, ye sons of Jacob, hear what the unjust lord has done for the sake of his steward. Then again, Ye have gone astray; ye have taken strange wives, that belong not to you. Then remember what I did to you

when you were in strange lands; I commanded you to bring forth all your wives, and slay them, but I will now do greater things for you; I will not permit you to slay them, but I will give you power to reign over them. Now, John, this is the truth of my spirit, neither shall Satan tear one of these words in pieces, for it shall yet bring tears unto many, that they may return unto me, that I may heal them. Some of those that are joined among you are like the world, for when they have become rich, by the riches of the world, they then know me not; but when I afflict them, and permit Satan to bring death before them, they would give all that I would restore them; for they will not cry unto me till I afflict them: the gains of the world blind their eyes, and harden their hearts, so they know me not. Let all my flock compare this that I have given thee with the scriptures and my writings."—*Written from John Wroe's mouth by William Tillotson.*

Park Bridge, 17th of 1st month, 1828: — "Unto him that knocks I will open, and give him bread that shall not perish, and water that is life eternal. "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." John vi. 35. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me as the scripture hath said, out of his belly shall flow rivers of living water," John vii. 37, 38. The bread will be the flesh of his body, and the water life eternal; these are the two things that I gave my body and my blood for. "Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him," John vi. 54-56. For the day is now come that my people shall no more live by the produce of the land alone; but by my word: for he that labors for it shall eat it, for I will show to the whole world that the measure of iniquity is full; and Zion shall be delivered. But tell the whole house of Israel, Though the gates of the city are open, and though the city shall

be inhabited as towns without walls; yet it shall not be inhabited by those who have broken my law with their eyes open; for there are five things which I told thee of, that those who do them shall not inherit with my people: — The sorcerer, the whoremonger, the murderer, the idolator, and whosoever loveth and maketh a lie, (Rev. xxii. 15). I will make the law as fire, and I will engrave it on their hearts. How often did I tell you, when I was with you, to keep your garments unspotted, lest I should come in an hour when ye are not aware: he or she that is unclean when I come, I will not know them. For there shall be many that will say, Lord, open unto me: but this is my covenant to the whole house of Israel; I will know none but those who have kept their garments unspotted; for they are those that shall walk in my house, and have a possession in my temple.” — *Written from John Wroe's mouth by Samuel Lees.*

Park Bridge, 2nd of 2nd month, 1828: — “Write thou the vision which I showed thee this morning, and make it known to the people; for all earthly commands I will have obeyed, before I give the spiritual life. And write down the verse which I transfigured before thee: — “The servant abideth not in the house for ever, but the Son abideth ever,” John viii. 35. I have given a command that ye shall cleanse your houses in which ye dwell, and if ye cleanse not your temporal houses by not obeying my commands, how can ye receive the spiritual? for ye are servants of sin, and sin reigneth over you. But he who is willing to be led by the Son, which shall gather them into my granary, shall abide in my house for ever, that house which I have given him to dwell in, not made with hands.” — *Written from John Wroe's mouth by William Tillotson.*

Stainforth, 27th of 3rd month, 1828: — “Now, son of man, go and cut off a twig from an apple-tree, that bears good apples, and graft it in a thorn, and ask the house of Israel whether it will bear apples or haws: — but man is worse than this; for man seeketh unto that which is a worse graft than himself, which is the devil. Now, son of man, prophesy in the midst of the house of Israel, and say, Thus saith the Lord, If my people will marry with the unclean, they shall die with them; for why will a man

graft a thorn into an apple-tree? My people are as the apple, but the unclean are as the thorn.

John, prophesy again; tell the house of Israel to go and get the graft of a thorn, and put it into an apple-tree, and see if it will bear apples; and if it does, then those who have signed my covenant may marry with the world; this is the sign that I have given them, My Spirit is as the apple of mine eye, and he that seeks unto the thorn, to be grafted unto my Spirit, it shall destroy him; but he that seeks for the apple to be grafted to the thorn, shall live. I will now come and view my garden, and all the apple-trees, and my Spirit shall dwell in the midst of them, and my fair one shall no more come away from them; all the apple-trees that have false grafts shall die. The apple that has received the graft of thorns, and become haws, his body shall die; this is my covenant with all the earth. Did I not plant them all apple-trees at first? I have given a command to the cherubims, that the swords should turn every way, to keep the tree of life for the three generations. Now I will tell thee what I will do unto the apple-trees; — I will cut off the top, and put the branch of the vine therein; and Satan, with all his hosts, shall not remove it; for I am the Lord, that hath given thee this. These are my branches, the planting of my hands, with their building finished, and the work ended. Now, I will unfold the apple-tree to thee; my body was the apple-tree, my Spirit that lifted me up was the vine; and at the appointed time it came and dwelt a second time in the woman's seed: and at the appointed time I took it from the side of the woman, as the woman was taken from the side of the man, that I might complete the happiness of man by the seed of the last Adam. Now, the woman has brought forth the last Branch, so every man must now be born of the Branch, which is my Spirit. This is the thing that I said the woman should complete the happiness of man. What will man now say? She handed the evil fruit, and now I have caused her to hand forth the good, that Satan's head may be bruised. He that receives not the seed of the Branch, at the hands of the woman, shall be accursed, and his body shall return to the dust from

whence it came." — *Written from John Wroe's mouth by William Tillotson.*

Park Bridge, 3rd of 6th month, 1828 : — "I will now show thee who shall be the greatest in my kingdom on earth ; — he that can bear the riches of the world ; he that can endure being made the head of my church ; he that can bear the crown of the whole house of Israel. Now, if they can endure all this, and be the most humble in the house of Israel, they shall be the greatest in my kingdom. These will not use rash words one to another ; they will not condemn any one by hearing another's voice, until it be proved ; but they will pray to their Father who is in heaven, that he may give them the Spirit of the last Adam, that they may exercise true judgment. They will have a just weight, and a just measure ; though they hear a lie, yet they will not condemn it, until they have proved it ; but they will seek to be fed with that inward Spirit, that they may have an inward sight, and not an outward one. Whosoever seeks for this, shall possess eternity without measure. It sees invisible things, and proves all things ; it shines in dark places, and breaks the flinty rocks ; it unfoldeth secrets ; lies and wickedness are not able to stand before it ; it treadeth on mountains, and dethroneth kings ; it establishes righteousness where it listeth.

O that Israel would know me ! and return at my reproof, that I might preserve them. If Israel would but bear with one another, as I bear with you. O that Israel would seek me with their whole hearts, to rend the veil of their own deeds, that they might see them. For I now call unto all my chosen people that they may seek me with all their hearts, that they may see their own wickedness, rather than the wickedness of their brethren. I give commands to those who have signed my covenant, but who obey ? I speak, but who hears ? I send, but who runs ? He that signs and obeys not, I will destroy. The Spirit is the Bridegroom, and he that receives it is the bride." — *Written from John Wroe's mouth by William Lees.*

"For my sheep will eat my meat with a smiling countenance, and a heavenly appearance will I put upon them, and I will clothe them with change of raiment, neither

shall the smell of earthly things come upon them any more. And I will put pure stones in their ears, and chains of pure gold on their necks, and rings on their fingers, and they shall stand for a memorial between them and me in eternity. For unto those that serve me, I will give carriages, plated with silver, and paved with yellow gold.

And as for thee, wilt thou doubt in thy mind? If thou doest well, wilt thou not be accepted, and thy work be glorious? For I tell thee, In the Kingdom you shall all differ, even as the stars in the firmament, and there shall be many mansions for you. Will not the true preacher who has executed his duty faithfully unto me, receive his reward? I tell thee, he will shine; he will not lose his reward, and this gift is to all that will seek it. But my Kingdom and the kingdoms of the world are at war, and they shall fight: for the people of the world shall seek hire one from another; but those of my Kingdom shall not receive hire one of another; but I will give them my reward when I come. The hireling careth not for the sheep, but he suffers the wolf, by his gains, to devour the sheep. If he be a shepherd of my Kingdom, he will seek for no reward of man, and I will appear to his glory; no more will I be invisible, but I will be openly with him, and show him my ways and unfold my mysteries to him." —

Written from John Wroe's mouth by William Tillotson.

Ashton, 25th of 1st month, 1830: — "The words of the Lord came unto me this morning, saying, The words that I give unto thee, to send to the house of Israel, shall be like seed sown in the earth, it shall seem to disappear, it shall seem to fail, even to those to whom it is sent, (through the rebellion of their hearts,) for evil will rise as the weed in the field that wants fallowing; when the master of the field appears, will he not say to the reapers, Go out into the field, for it wants fallowing? Though it brought forth souls during six days to be for the seventh, yet it wants fallowing. My word shall send forth reapers to go into the field, like going into a wood that is full of trees and boughs, so that every branch be connected, that he may cut off one branch, though there be a thousand trees there; and that corn on the top of that tree, even

that corn sown in fresh ground, shall bring forth living trees of immortality. I will liken my word to this ; I will say to the reaper, Go into the field that has borne six crops and requires to be fallowed, and put forth thy sickle, and take one ear, though there be many grains of corn in it, I tell thee it is but one bone. I will compare my word to another thing : — I say to the reaper, Bring me with thy sickle, one hundred and forty-four thousand choice ears ; for out of these I will cover the face of the whole earth. I will take that field, with the weeds that grow therein, with the stubble, (which is man's body,) and burn it up with fire that none can extinguish : there shall not be one evil branch left, nor a weed that is not consumed ; nor a ravenous bird left, nor a beast that devours ; but that which remains shall minister to that seed which shall be seen in it. I tell thee, those that are gathered, even to officers, say, It is useless to go any farther, I may as well stand still at first, for the things are contrary to nature, and are not like the former word. Now, let that man procure clothing according to his own ways, though he says he believes in the God of the living, and that he will not act contrary to nature ; but will provide for his children according as nature has formed them. Now I tell thee what that man is like ; he is like an ear of wheat, which the stalk would not bear, so the weight of the ear brake the stalk ; and when the reaper came he cut off the ear, (which was the soul of man,) and the ears were laid up, some for the first resurrection, -and some for the second : and the stalk which should have borne the ear that was broken down was the man's body, which returned to dust ; and which is like the stubble that the ploughman turns into the earth ; so has it been with the bodies of men for six days. But the ear that receives my word, and in which it abides, the stalk is gathered up with it ; and the roots which were in the earth, (that is the evil branches) are cut off, and burned with the earth ; so that the straw is preserved in the granary with the ear. So, when the ear is sown, with the straw, where are the evil roots ? Are they not cut off ? So is my word with him that believeth and letteth it rest in him. This is the battle. The more

I show to him that lets my word abide in him, the more misery shall he be in, until he is delivered. When a woman knows that her pains are come to be delivered, does she not cry out for deliverance? If she become a dry tree and her pains have left her, how is she to be delivered? Though she be pregnant with two or three children, their bodies must perish together, but their souls will be preserved. Well might Solomon say, The more knowledge he got, the more misery he was in, seeing the time of his deliverance was not come. Much study brought forth heaviness. Then, although deliverance is come, how can they rest until they are delivered? Tell the house of Israel that the earth cannot hold them.

I will compare my word to another thing: — As earth nourishes the things that are sown therein, until they become ripe, then they fade and return to it again, so it is with the blood that nourishes the human body. I commanded the angel to preserve the seed, by the flaming sword which turned every way, that the body and the life which should quicken the flesh and the bone, should be preserved; so that when the field was fallowed, and the weeds burned up, and he that gave increase to the weeds should be taken away, then should the seed of immortality be sown. I will now liken my word to another thing, which is an ear of corn. If an ear of corn become ripe, so that it loses some of its grains, which fall to the ground, and take root and grow, and the ear from which they fell be preserved with the stalk, ask the house of Israel, whether the grains of corn which fell from the ear, belong not unto it from which they fell: if the corn be under the age of fourteen and has not taken hold of the knowledge, the ear shall claim it; but if the corn that fell from the ear be above age and has not taken hold of the knowledge of the graft, it shall perish with the earth. The ear is the woman, and if she has lost some of the fruit of her body, and she is preserved, all the seed that she has shall be preserved with her. I will compare my word to another thing; — If an ear of corn be cut off without the straw, which is the body; all the fruit of the body will die with the stalk, because the body was not preserved. I will liken my

word to another thing: — Showing mercy to thousands and tens of thousands of them that hated me, so that if they would come, even the third generation, I would preserve soul and body to myself, and make them in my image. I will compare my word to another thing: — The ear that contains the corn, is the man and the woman, the seed which is within them, is the corn that is contained in the ear; the one hundred and forty-four thousand ears are one bride, which is one woman; then how can this woman bring forth fruit of herself, without a husband? Learn ye righteous judgment, O house of Israel, and be not always unbelieving. How long must my word be with you and ye refuse me, your husband? I will compare my word to another thing: — Do not a man and a woman marry before they bring forth their own image? Will ye always play the harlot? You can no more bring forth my image, than a woman can bring forth her own likeness without a man. The spirit of the last Eve is brought forth, and the last Adam has married her, and is seeking whom he may dwell in. The marriage in heaven is celebrated, and the angels in heaven were bidden to it; and they have ministered, and they have received a command from the husband to go forth and to set the mark on the bones that are to be grafted to her. I have taken thee from thy wife, she has become a widow, to prove the house of Israel, and to confound the world; and Satan is permitted for a time, but his chain is limited, so that he has but one length to go; and when I have shown the thing plain, all that have risen against her shall be ashamed, and Satan shall be permitted upon them; so that boasting may cease, and charity be found, for I will cause it to rest upon my people Israel; and I will cause her to sing for gladness of heart, and all her bones shall flourish. Now the Spirit that overshadows thee says, Sign thou the Lord's name, I AM that I AM, hath sent thee to the house of Israel, and by this name will I be known to the whole house of Israel; for he that loveth my word shall love him that I send with my word, and remember all my commands; for the workman shall be worthy of his hire." — *Written from John Wroe's mouth by William Tillotson.*

Ashton, 30th of 1st month, 1830 :—“ I have overcome for you, I have fought the battle, and gained the victory ; and he that walks in the ways that I command him, shall resist the fallen nature, and he shall say, ‘ O Father, my God, my husband, thou knowest I seek not to do mine own will ; but give me strength to do thy will, abolish boasting from me, for if thou givest it not me where is my strength ? and if I boast, the boasting beareth me up, and not thy word, and it will grind the temple thou hast given me to powder.’ I ask you, O house of Joseph, will you rob God ? The boaster robbeth me ; he is like Moses, when he said, ‘ Hear now, ye rebels : must we fetch you water out of this rock ? ’ The boaster pleadeth for himself, and calleth himself a god, and my children rebels, and despiseth them ; he saith unto the poor, ‘ Stand there, and I will show you my power, and what I can do.’ ”— *Written from John Wroe’s mouth by William Tillotson.*

A Communication given to John Wroe, Ashton, 31st of 1st month, 1830 :—

I now unto my soldiers call,
Prepare for battle, one and all ;
Take in your hand my Spirit’s sword,
The word reveal’d by me, your Lord.

But if a soldier fail in heart,
Then let him from the field depart ;
Let him who has espous’d a wife,
Depart, lest he should lose his life.

The woman who is given to man,
And is afraid of being slain,
Back from the battle let her go ;
She is not fit to face the foe.

If one has purchas’d land or house,
And fears lest he his life should lose,
And to his wealth his heart doth cleave,
Let him the field of battle leave.

For all who their relations love,
 More than their Lord who dwells above,
 Are never fit to fight with me,
 Nor of my army for to be.

And all who love their house or land
 Above the things which I command,
 They, like the devil, cowards be,
 For he's a coward, all may see.

For though he says 'he'll fight,' he'll run,
 When I descend to claim my own,
 And change their hearts of blood to flesh,
 And build their earthly house afresh.

And all of Adam's race I claim,
 Who rest upon my holy name,
 And seek to do my holy will,
 I with my Spirit them will fill.

'T is such whom I surname my sheep,
 Who in my pasture eat and sleep;
 'T is he who shall my mark possess,
 Who walketh in my perfect ways.

If I were not to mark my own,
 Their enemy would cut them down,
 As the first-born in Egypt's land,
 Did perish by the angel's hand.

Though I on him in anger break,
 And seventy-seven-fold vengeance take;
 Yet is he suffered to prevail,
 On those who've not my mark and seal.

My soldiers to the world appear,
 As soldiers overcome with fear;
 A cowardly and heartless crew,
 They seem unto the human view.

But when I come in open sight,
 They shall perform a great exploit,
 They o'er the devil shall prevail,
 And tread upon both death and hell.

My heav'nly word they all shall hear,
 Possess the prize, when I appear ;
 The pearl is sure to those that fight ;
 They shall possess the stone that 's white.

They all shall hear my heavenly word,
 Receive the prize from me, their Lord ;
 Though they appear a cowardly crew,
 By them I will hell's hosts subdue.

For in the end it will be seen,
 That Paul and all such like have been
 A set of cowards, fearful men ;
 But those who fight, the prize shall gain.

Those who are willing for to fight,
 Shall all be clothed in armor bright ;
 And shall be lifted up on high,
 And shall my standard-bearers be.

They in my offices shall stand,
 They shall my chosen men command ;
 Array'd in clothes of scarlet, bright,
 Array'd in robes of snowy white.

They, then, in songs of grace shall break,
 And in sweet heav'nly raptures speak ;
 My heav'nly rapturous joys divine,
 Shall in their eyes and faces shine.

The heav'nly songs which I will send
 They all shall sing till time shall end ;
 Their charms can ne'er be known or told,
 Till all eternity unfold.

The rights of those of heav'nly birth,
 Are more than men who 're born of earth ;
 Turn back and see the shadows clear,
 The end of shadows now is here.

The heav'nly substance shining bright,
 Appears in raiment clean and white ;
 The types and shadows first appear ;
 But sing, the substance now is near.

For I, the virgin clothed in white,
Must bring unto her perfect sight,
Her heav'nly husband for to view,
Array'd in white and scarlet hue.

The saints her beaut'ous form behold,
And all their rapturous joys unfold ;
The nature of her bones admire,
Her flesh, which doth her bones attire.

Her flesh appears a glitt'ring white,
Resembling the celestial light ;
And as on pinions of a dove,
She flies on wings of heav'nly love.

Ashton, 1st of 2nd month, 1830 : — “ Why does a sower sow seed, if he has no faith that it will grow ? If he sows it, having no faith, it is given to strangers at the reaping thereof. But when the stranger comes to reap it, the children rise up and say, ‘ It is our father’s inheritance, and we will possess it.’ And I the Lord answer the children, the strangers shall not inherit it, for the spirit which the fathers refused shall live within the children, and they shall inherit it. These are the bones of the virgin, who were dead in the eyes of the world, but now live.” — *Written from John Wroe’s mouth by William Tillotson.*

Ashton, 2nd of 9th month, 1830 : — “ My children are like those who were in the days of old : the time is come that they shall stone thee, and say my word delayeth ; there is no matter in it. They say, They believe, but they wait not for that which they believe, and my words are dried up in them, and blindness has fallen upon them, because they said, They saw, when they saw not, and heard, when they heard not. The hearts of the world shall now be against them for a time, because of their nakedness which I have discovered in my secret chamber. My Spirit shall now fight with those that have fought against me, because of my word being dead to their understanding. But will my word fight with the dead ? Nay, but because they say, They live, and are not dead. So now it shall be proved

whether it is my word or they that lives; their weapons will I burn and destroy.” — *Written from John Wroe’s mouth by William Tillotson.*

DOCTRINAL INSTRUCTIONS.

ASHTON, 30th of 1st month, 1825 :—“As the Lord has explained the scriptures in the communications, so must the preachers hold it forth. Let no preacher say as the preachers of the Gentiles, that the ‘corruptible body shall put on immortality,’ for the Lord declares they mix it: it is the mortal body that is to put on immortality, mortality not having executed its power on that body; but it being still alive. How can a living body be said to put on incorruption? It is the dead body which is gone to corruption, which is to put on incorruption. The Lord created all your bodies mortal, that they might be made immortal; and he said to Adam that, The same day he ate of the forbidden tree, he should surely die; but if he put forth his hand and took of the tree of life, and ate, he should live for ever. And every mortal body that tastes of the tree of life shall live eternally—they shall put on immortality. But the mortal body that refuses the tree of life shall become a corruptible body. And the Lord has given you three things :—They that choose the tree of life, shall have it, which is immortality :—they that seek the heavens, and not heaven to come on earth, but that they may die and go to the grave, their bodies shall see corruption; and at the first resurrection which is at the coming of their Lord, their corruptible bodies shall put on incorruption: this is the second thing that I have showed thee, and I am ordered to give thee the third :—They that believe there is no hell,—no devil; but that all are equal, and their bodies die the death of the wicked; their corruptible bodies shall not put on incorruption till the final resurrection, which will be when the thousand

years are over ; when the God will judge between them and Satan ; for none after the corruptible bodies have put on incorruption, shall be under the power of Satan. Then will those sayings in scripture be proved, “Christ died for all,” and God “is the Saviour of *all* men, especially of them that believe,” that they shall put on immortality.”—*Written from John Wroe’s mouth by Henry Lees.*

Sandbeds, 21st of 2nd month, 1825 :—“Now I tell thee who I am ; I am the first man who after giving my body to the earth took it again, which proved me to be the Word of the living God. Now the first is last, and the last first. The first man is earthly, which became corruption, and shall put on incorruption : the second man is the Lord from heaven, whose mortal body put on immortality ; he is the God of the living, but not of the dead ; but Satan is the God of the dead ; and when Satan is bound, the righteous who believed in Christ, and whose bodies are dead and gone to corruption shall rise, and put on incorruption. And who can count the number that believed in me before I rested on the woman’s seed, the body of Jesus ; they shall all rise, and come with me ; but the others who believed not in me, shall not rise at that time. Did I not say to the Hebrews, “*Whither I go, you cannot come ?*” which is the life immortal. But after the thousand years I will judge between them and Satan.”—*Written from John Wroe’s mouth by William Muff.*

Ashton, 27th of 6th month, 1826 :—“There shall be a hundred and forty-four thousand whose bodies are dead, and their souls preserved in faith, under the altar, to prove Satan false ; for Satan was to have permission that he also might be proved ; for his word shall be found false. He shall have power to overcome at the first, in all things, he shall slay prophet and prophetess, but their souls do I require at his hands.”—*Written from John Wroe’s mouth by Henry Lees.*

Ashton, 5th of 1st month, 1827 :—“Now son of man, cry aloud to both Hebrew and Gentile, and to the whole creation : I will cure all that groan and cry for me, that take up my cross, and bear the persecution of the world,

and trust in me, their bodies will I heal saith the Lord to fulfil the words of the psalmist,—‘Return, we beseech thee, O Lord of hosts: look down from heaven, and behold, and visit this vine,’ Psalm lxxx. 14.— ‘Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die,’ lxxix. 11. And those who seek for the salvation of their souls, but despise their bodies, the second death shall have no power over them. And the rest I will cast into prison till the final resurrection, seeing they have refused both body and soul. When the seventh thousand years are expired, I will open the prison doors, and judge between them and Satan. I will then heal all but one; and he who is found to be the author, I will cast into a bed of affliction. I will destroy the life of blood, they shall put on incorruption: I will destroy the evil power from under heaven: I have one church wherein is no death; one throne which I will dwell in; one temple, yet three; one Spirit, and I will cause it to fill the whole earth. My temple is the man and the woman; it is the workmanship of mine hands, and I will make them one bride to me, and I their Bridegroom. For we will possess all space.”—*Written from John Wroe’s mouth, by William Tillotson.*

Wakefield, 21st of 4th month, 1827:—“Then I will cause the queen to cry to the rocks, clefts, caves, pits, wells, and all hiding-places, ‘Give up thy sons and daughters, which are earth, and let them come forth before the king,’ and they shall come forth and fall down before him; and he shall say, ‘Ye shall live, my bride, take them to you for servants.’ Then they shall bring forth abundance of children during their mortal lives, which is the blood through the attraction of their spirits, that the streets may be full of boys and girls; for then there shall not be an old man which hath not filled his days. And from the days of Adam, he that dies the death of repentance, there are mine angels and my sword to protect him; but he that dies the death of the wicked, there are Satan and his agents to protect him in wickedness: for as he delighted himself in wickedness, so shall it be to him till the final

resurrection ; and he that delighteth himself in righteousness, so shall it be to him till the first resurrection." — *Written from John Wroe's mouth, by William Tillotson.*

Sunderland, 21st of 7th month, 1827 : — "Twice have I been amongst my people : but no man saw my face, but in vision. The first time : — 'And the angel of the Lord appeared unto him in a flame of fire, out of the midst of a bush ; and he looked and beheld the bush burned with fire, and the bush was not consumed. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses : and he said, Here am I. And he said, Draw not nigh hither ; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.' Exodus iii. 3—5. 'And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of a trumpet exceeding loud, so that all the people that were in the camp trembled. And Moses brought the people out of the camp to meet with God. And Mount Sinai was altogether on a smoke, and the whole mount quaked. And the voice of the trumpet sounded long, and waxed louder and louder. And the Lord came down upon Mount Sinai, on the top of the mount,' xix. 16—20. 'And when the people saw it, they removed and stood afar off. And they said unto Moses, Speak thou with us, and we will hear ; but let not God speak with us lest we die,' xx. 18, 19.

The second time : — "Then I overshadowed the woman and caused her seed to become flesh, blood and bone, and caused blood to be the life of it through the attraction of the Spirit of Jesus ; and at the age of thirty years, I rested on it, that each ten years should stand typical of one generation, that at the expiration of three generations, I would turn my hand a second time, and cause my Spirit to rest upon those who inquired to be made true Israelites, that they might be free from guile, by them dwelling in my Spirit, keeping them from the evil, that they obey the law and gospel, that it be then put within them. They saw me, but they believed me not, before I had risen, and it was then as the waters of Noah unto

them, it was too late: so their bodies have all died, down unto this day. So when I come again, they that knew my word and did it not, shall be brought before me, that they be slain. So now declare these words in the ears of the world, that they shall not see my face, nor know of me, till they see me come in my glory; then they shall be afraid, as they were in the days of Moses. And those that knew not my decree, shall flee into the rocks and holes of the earth, and shall be sheltered from the fire, that the scriptures be fulfilled."—*Written from John Wroe's mouth by William Tillotson.*

Sunderland, 23rd of 7th month, 1827:—"When man fell by disobedience, I swore in my wrath, that that body which had become as the animal's body, should not enter into my rest. I fixed a flaming sword, to keep the way of the tree of life, till the appointed time, lest they should eat of it before that time. But divided the race of man into time and times, three days, which are three generations, two thousand years in each generation; and I set three open doors before the first Adam's seed, one in each generation; that one should enter in to show them the way of the tree of life; one for Enoch, one for Elias, and one for Jesus, the woman's seed. The first door was before the flood: 'And God said unto Cain, If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door.' 'Then began men to call on the name of the Lord,' Gen. iv. 7, 26. And they offered sacrifices; and Enoch entered in and put on immortality, by his spirit which had attracted his blood to be his life being put within him, making him a perfect man; then the door was shut till the end of that dispensation; but he that repented and showed obedience by sacrifices, his soul was preserved under the altar, till the first resurrection, that he might then receive an incorruptible body and be as the angels. The second door was that which was given unto Moses, and Elijah entered in, and put on immortality, and then the door was shut; but he that repented, and showed obedience by sacrifices, his soul should be preserved under the altar, till the first resurrection, that he then might receive a body as the

angels. The third door—The Gospel. And Michael with the Spirit of God, entered into the temple which the angel named Jesus, and then the door was shut; but he that repented and showed his obedience by baptism of water, and eating bread and drinking wine, in remembrance of the woman's seed, whose blood was shed for the remission of the sins of all men, though his body died, his soul should be preserved alive under the altar, till the first resurrection, and then he should receive a body as the angels. 'Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost,' Matt. xxviii. 19. And whosoever observes and obeys this, the door shall be thrown open to him, and he shall put on immortality."—*Written from John Wroe's mouth by William Tillotson.*

Leith, 8th of 8th month, 1827 :—"There was an angel in heaven who presented himself before me, whose delight was to make war; and when he was condemned in heaven to go unto the earth, he said, 'I will be king of the earth.' I placed man the head of my creation, I saw Adam was alone, and I took a rib out of that which was earthly, and made him a help-mate; I granted him (whose delight was to make war,) to be king of the earth for six thousand years, if he prevailed; and those whom I had made of the earth he should have power to return their bodies to the earth; but those who were made heavenly, the blood of their hearts being washed away, which should cause them to have a new heart, should overcome him; 'A new heart also will I give you, and a new Spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh,' Ezek. xxxvi. 26. But if Satan prevailed not, he for whom I created the earth should possess it. Satan tempted the woman with the desire to be wise, and prevailed over her and man. I then went unto Adam, and asked him what he had done; he said, 'The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.' I then went unto the woman, and asked her what she had done; she said,

‘The serpent beguiled me, and I did eat.’ [And I said, I will now see the works of man, that my soul may be satisfied, and I will try and prove him, and I will rest on the seed of the woman, and become like unto them, and show them my ways, and lead them into the truth of my holiness: and when Satan has destroyed that which is earthly, which is the life of the world, I will take the tree of life, and show it in the sight of all the heathen.] I returned unto Adam, and said, ‘O Adam! hear thy sentence: because thou hast not hearkened unto my voice, but unto thy wife, cursed is the ground for thy sake; thorns, briars, weeds, and insects shall it bring forth, to destroy the works of thine hands; for it is cursed for the sake of thy soul; that it may be preserved. Oh woman! hear thy sentence: If thou hadst hearkened unto my command, and not given unto man the fruit of the womb of thy garden, till the sixth day, that he might have then put on immortality, Satan had had no part in thee; but because thou hast laid the charge on Satan, I will show all thy children their ways, and teach them my laws, statutes, and judgments, that they shall observe and do. And after that shall Satan rise and bruise the heel of thy seed, and I will dwell within thy seed, and make it my temple, and be the life of it. And I will yet also return to thee again, and put my seed within thee a second time, and it shall dwell in thy seed, and I will make a new creature in thee, and take it from thy side, as I took it from man, and we will receive it unto us until thou hast given up the rest of thy seed, to make the new earth.’ [This did I promise thee at first, and it was recorded in your scriptures; but when I baptized the world with water, I also withdrew it from your presence, that I might see what would become of man, but I have now revealed it.] I then turned unto Satan, and said, ‘What is this that thou hast done? Because thou hast done this thing, I will put enmity between thee and the woman, whom thou hast deceived; thou shalt bruise the heel of the woman’s seed, yet will I put a double enmity between thee and her seed, in whom I will dwell. Though thou art more subtle than any beast of the field, and hast

power to take all the beasts of the field to work in, yet I will overcome thee by the seed of the woman, for all that has part in thee, their bodies shall return to dust, but those that have part in me their bodies shall live. And the instrument that thou hast wrought in, the serpent, I will also show a temporal resemblance of enmity between them also, for it shall always pursue the woman and her seed, and the name of that bite is death. But as man has power to slay that animal, so shall he that looks unto me have power to overcome thee also, Satan. Then cursed art thou, O serpent, who went with Satan's words: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.' I then turned unto the tree of life, and said, 'We will now preserve the tree of life, till this woman and her branches have given up the seed of the womb, of that which she fell subject to.' So I fixed a flaming sword round the tree of life, which turned every way, to preserve it till the sixth day. I gave them three generations, that Satan might try them to prove their works; and in each generation I have healed one; the fourth generation I reserve for myself, wherein I will prepare a new Eve; she being the bones of the whole house of Israel, which shall ever remain before me. The life of the first, second, and third worlds is blood, through the attraction of the spirit of man dwelling in his body, with my Spirit, and I took it with me from the earth, fulfilling Col. iii. 3, 'For ye are dead, and your life is hid with Christ in God,' that when I should return with the tree of life, I might give them life. So though this is the sentence of man, that in the day he ate, his body should die; yet if he was able to take of the tree of life, and eat, his body should live eternally. And I have showed the tree of life, that those that kept my law and gospel, I have preserved their bodies that they have not seen corruption. Then, at the last day, Satan shall be judged. I will then sit as judge, by the earthly made heavenly, which are terrestrial and celestial, whom I have formed for myself to dwell in; and I will bring forth a jury, which are the angels that kept their first estate; and when it is proved by two witnesses, which are those whose bodies are re-

deemed, and the aliens that have kept all the laws and commands of the redeemed, during the seventh thousand years while Satan was bound, it being proved by these two witnesses, that the redeemed kept my laws while Satan reigned, and the aliens kept them during the time that he was bound, the angels which kept their first estate shall give a verdict against him, and I will take his name out of the book of life, and death and him shall be cast. Then the gates of hell shall be unlocked, and death and hell shall deliver up the dead which are in them, which are those whom Satan has robbed of their souls as well as their bodies, and the secret which hath long been hid shall be proclaimed. For did not I permit the blood of the woman's seed which I rested on to be shed for man and woman, seeing that Satan had blinded them."—*Written from John Wroe's mouth by William Tillotson.*

Stockport, 17th of 9th month, 1827:—“On Sunday thou shalt preach to the world the preaching that I order thee: thou shalt read the words that I give thee in their hearing. Thou shalt take thy Bible, and open it, and say, ‘Cursed is the ground, O soul! for thy sake: O woman! enmity is put between thy seed and the seed of evil, and it shall never cease till it has destroyed it.’ Thou shalt shut the Bible, and open it again, and read them my words concerning the ‘leaven’ which was ‘hid in three measures of meal, till the whole was leavened.’ Matt. xiii. 33. The leaven which was hid in the first measure was Enoch, with my word: they hearkened not unto it, neither did it touch them, so it was hid from their understanding, and I drew it up. ‘And Enoch walked with God, and he was not, for God took him.’ Gen. v. 24. And then I destroyed them. ‘And every living substance was destroyed, which was upon the face of the ground, both man and cattle, and the fowls of the air: and Noah only remained alive, and they that were with him in the ark.’ Gen. vii. 23. I then let down my leaven to them again, that it might touch them, that they might be leavened: I gave them the law, but they kept it not, neither hearkened unto my commands; and as a witness of my leaven, I called Elijah to turn the hearts of the fathers to the children,

lest I should destroy the earth. 'And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day, that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their hearts back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it they fell on their faces: and they said, The Lord, he is the God, the Lord, he is the God.' 1 Kings, xviii. 36 - 39. I showed them the leaven, but they hearkened not unto it, neither received thereof, so it was hid from their understandings, and I drew it up; and it was made known to them before he was taken up. 'The sons of the prophets said unto Elisha, Knowest thou that the Lord will take away thy master from thy head to-day? And he said, Yea, I know it, hold ye your peace. And it came to pass as they still went on, and talked, that there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.' (2 Kings, ii. 3, 5, 10.) I then let down the leaven again, by causing it to overshadow the seed of the woman, that it might bruise the serpent's head. 'And the angel said unto her, Thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee, shall be called the Son of God.' (Luke i. 30, 31, 35.) 'This is the heir: come, let us kill him, that the inheritance may be ours.' (xx. 14.) 'If we let him thus alone, all men will believe on him; and the Romans shall come, and take away both our place and nation.' (John xi. 48.) And they destroyed the mortal part of it, which was the blood, by bruising its heel; but I then took it again to myself, (which is the third measure), and it was still hid, and I returned it into the same, that some

of the meal might be leavened by it ; and I gave them my spirit, by measure, that they might seek for the preserving of their souls, till the fulness of times. Thou shalt shut the book again in the sight of the people, and say : — The three measures of meal are three generations — The three days spoken of by the Lord, in Luke xiii. 32, are three generations — The three days spoken of by the prophet Hosea, (vi. 2,) are three generations. And these are the three times spoken of by Daniel, (xii. 7) ; the first time, — before the flood of Noah ; the second time, — from the flood to the time that the Spirit overshadowed the woman to bring forth her seed, which became a temple, and the Spirit abode in it, and afterwards dwelt in it. The third time, — the time since the Spirit overshadowed the woman, which we are yet in.” — *Written from John Wroe's mouth by William Tillotson.*

Park Bridge, 2nd of 2nd month, 1828 : — “ This is the house which I will sanctify with the life of myself, which is not only earthly, but is also heavenly ; he is both terrestrial, (earthly,) and celestial, (heavenly), which is the perfect image of me, the mortal which has put on immortality, but never became corruptible. But if a man's body see corruption, though he die the death of the righteous, his mortal does not put on immortality, neither is he terrestrial ; but his corruptible put on incorruption, he is celestial, which is heavenly, as the angels. But they who are both earthly and heavenly, all that see them shall acknowledge them, that they are as gods. ‘ And saviours shall come upon mount Zion, and judge the mount of Esau, and the kingdom shall be the Lord's,’ Obadiah 21. And the mount of Esau, which still lives by their mortal life, which is the blood, through the attraction of their spirits, shall be their subjects. For I will be in three tabernacles not made with hands, the man and the woman being complete in me. And it shall be written in a book, and preserved, and not burned nor destroyed, that the sons may see what the fathers have suffered by the enemy of the first Adam.” — *Written from John Wroe's mouth by William Tillotson.*

Street House, 24th of 2nd month, 1828:—“ Will any say, That man or woman was finished at the first? When a man makes an article of any kind, he first makes it in the shape required for its intended purpose; he then leaves it for a while, and returns again to finish it, but while he is absent, another goes and mars it, and when the owner returns, he sees it is good for nothing but the dunghill. So is it with man. I formed man in mine own image in my likeness, a little lower than the angels, but when I returned, Satan had marred him, and made him unfit for my word to abide in; so then I pronounced my law against him. But that was the first covenant I made with man, In the day that he should eat of that which I had commanded him not to eat, his body should die, that day being a thousand years. But the seed of man should remain upon the earth for six days, meaning six thousand years, and he that ate of the tree of life should never die. To prove my words true, I divided the six thousand years into three periods of two thousand each, calling them three generations. In the first of these generations, I took Enoch, though he was born under the fall; a vessel of dishonor in sin—shapen in iniquity, yet he put forth his hand, and took of the tree of life, to live eternally. In the second generation, Elijah, though he was born of a vessel of dishonor in sin—shapen in iniquity, he put forth his hand and took of the tree of life to live eternally. In the third generation, John the divine, though he was born of a vessel of dishonor—in sin—shapen in iniquity, he put forth his hand, and took of the tree of life, to live eternally. Now these are the three measures of meal, and the three generations, and the three days in which I said I would work. And now behold the fourth generation, for it is I. I brought forth the seed of the woman in the likeness of man; and man said, It was to dishonor; and they bruised his heel; but I will show to the whole world that I am a vessel of honor, for I said I would work six days, which are six thousand years, and on the seventh I would rest. I will finish the temple of man on the sixth day and pronounce it good. When the sun riseth, the day taketh place; so when the five thousand years are

accomplished, the sixth begins. But there are three watches in the day, so are there in a thousand years, and the world shall not know in which of these watches I will come; but my children shall know the *hour*. Though this is a parable to them, for within the third watch will I come and give life to Israel. Divide a thousand years into twelve parts as a day is divided into hours and watches. And let them see in what part I began to visit the woman, and took the life of the last Eve from her side, and if they will find out that, I will then expound more unto them, for by little and little, I will show them the *minute* that I will make my appearance unto them: for they that believe shall not be taken as a thief in the night. And he that abideth in the *law and the gospel*, the same is in the vine, and shall not walk in the night, neither shall the sun withdraw its shining from him. To show man the mystery, I rested on the seed of the woman, that seed not being begotten of man, that I might clear her from that with which man charged me, and I condemned sin in the flesh, and signed the writing of the covenant which I had made with man, with the blood of her seed, and then took it for a temple, and dwelt in it, and left them, and ascended into the heavens to my throne till the time that I should set my hand a second time (Isaiah xi. 11,) to redeem man, that their mortal bodies should put on immortality, that they might be perfect in mine image. And then I would relieve the life of the nations that should escape for a thousand years. So as the first Adam dishonored me, I will make the last Adam a quickening spirit, to quicken the vessels which I have prepared for honor to dwell in. This is the Comforter, whom I told you should come in my name, and bring all things to your remembrance which I had told you, and show you things to come. And this is the sixth day, and I will now rest and be glorified in the work of my hand.

“Now, I will show thee three classes of people that shall stand before me when the life of me is revealed on the earth to Israel, at the first resurrection. The first class:—The number of them I have given thee—*one hundred and forty-four thousand*, who have sought me for

soul and body : they shall both marry and be given in marriage ; they shall generate and bring forth my likeness, not in blood. The second class have renewed their souls, that they should put on incorruptible bodies ; these shall have bodies as the angels ; they shall ascend and descend as thou sawest them ; they shall minister to me, during the whole day of my rest, and to my bride. The third class : — The people who have not known the depths of Satan, and will flee into the holes of the earth, (Isaiah ii. 19). ‘As many as have not this doctrine, and which have not known the depths of Satan, as they speak : I will put on you no other burden, but that which ye have already hold fast till I come,’ Revelation ii. 24. And they shall come out, and cry to be called after the virgin of Israel, that their lives may be reprieved, (Isaiah iv. 1) : and they shall request to be servants, and it shall be granted them, and they shall live with the life of the blood, one day, which is a thousand years ; and obey all the laws and commands : these are the fig tree. ‘These three years I came seeking fruit on this fig tree and found none ; cut it down, why cumbereth it the ground. And the dresser answering, said unto him, Lord, let it alone this year also, till I shall dig about it and dung it. And if it bear fruit, well : and if not, then after that thou shalt cut it down,’ Luke xiii. 7—9. These three years are the three generations, during which man in blood has borne no immortal fruit ; and the dresser petitioning his master to let it alone the fourth year also, is the half-time spoken of by Daniel, (xii. 7) ; and the seventh thousand years, (Rev. xx. 3). But the murderers and other workers of evil, who have died in their sins, and not renewed their souls unto me, and are shut up in prison, and are hid from me, these shall not put on incorruption, until the sabbath for the aliens be over. Then Satan shall be loosed out of his prison, and try to reign over them who live by the life of the blood, which is the old world ; that time which he was cut short of the six thousand years ; and gather them to battle, and compass the city of the saints. Can he touch that which is finished ? I say he must serve it. I will then

destroy the last enemy, and cause him that has the power of death to deliver up the dead, and judge between him and them, and make a final trial of him; he shall no more reign over that which I have made, for I will ransom it out of his hands, and remove his power. So now I have showed to my children, vessels of honor, and vessels of dishonor, during the day of rest, and I will show to man that I labor with the vessels of dishonor, as well as with the vessels of honor. Does not a man take his best clothing to pretend to worship before me, and the six days that he labors, the clothing of dishonor? So six thousand years will I labor, and the seventh I will rest." — *Written from John Wroe's mouth by William Tillotson.*

Stainforth, 27th of 3rd month, 1828: — "I spoke, and the earth was formed in its place, and by my word, I brought forth the things which are thereon. On the sixth day I brought forth man in my likeness, and gave him the spirit of man, that within the sixth thousand years he might become my son. The garden in which Adam dwelt before his fall, was his body; and the trees were in the womb of the woman; and that which was in the midst, whereof he was not to eat, was the one which cast its flowers monthly; I told the man and the woman that the tree was both good and evil; and if he ate thereof when out of its flowers, it should be knowledge to him, and they should bring forth their likeness, without death, till the six thousand years should be ended, and then I would finish the building in which they dwelt. But, if they ate thereof while in its flowers, it should be evil, and their bodies should die, and he should not come to his fullness of three generations, and I would hide myself from him, and place a veil between myself and him, and blood should be his life through the attraction of his spirit, and the fruit which proceeded from the tree by their eating of it should turn to corruption, and remain apart from me until the resurrection, when it should put on incorruption. Now the prince of this world had also a charge that in the event of man breaking my command, he should be king over him, but not otherwise. So I left man by my invisible Spirit, and Satan went forth by the serpent, to persuade them to eat

of the tree which I had forbidden them ; assuring them that instead of dying thereby, their eyes would be opened, and they would be as gods knowing good and evil. Now the man and the woman, having a desire (by the influence of Satan,) to be wise before the time of the six days, which are six thousand years, touched the tree in its flowers, and also ate thereof, and brought forth their own likeness, which were infected with diseases, and became murderers ; they then saw in themselves and their posterity, that the tree was both good and evil. And Eve brought forth two sons, the one conceived in her flowers, but the other in her purity ; unto whom I declared, that if their offerings were good, I would accept them, but their bodies should die. And they brought their offerings before me, and him who was conceived in purity I accepted, but the other I did not. And Satan wrought envy in him, and he destroyed the body of his brother, whom I accepted ; and I said unto him, What hast thou done ? thy brother's blood crieth unto me from the ground, and now thou art cursed. Then Satan presenting himself before him, told him he must die, and that he had power to kill him immediately ; but I said to him, I will set a mark on thee, lest any of the legions, meeting thee, kill thee, as thou hast killed thy brother, that thou mayest have thy appointed time, and that the end of thy body may be death. I then gave Adam another son, and I accepted him and his offering. Here are the clean under the sentence of Adam for the preserving of the soul ; I said to the clean that they should not marry with the unclean, nor partake of them, nor touch them : and if they obeyed, though their bodies should die, their souls should live, and at the end of the six days, which were six thousand years, I would give them bodies as the angels, instead of those that I had cursed. And to their seed I would give the tree of life, and their mortal bodies should put on immortality, but they did not hearken to me ; but Satan working by his wicked craft, the clean married with the unclean, instead of waiting my appointed time. And this is the controversy between the people and me, by the influence of the prince of this world, who said his power was to destroy.

Did not I plant them all apple-trees at first, and I have given a command to the cherubim that the sword should turn every way to keep the tree of life for the three generations. Now, I will tell thee what I will do unto the apple-trees, I will cut off their tops, and put a graft of the vine within them, and Satan and all his hosts shall not remove it. These are my branches, the planting of mine hands, with their buildings finished, and the work ended. My body was the apple-tree; my Spirit that lifted it up was the vine, and at the appointed time it came and dwelt again in the woman's seed, and I took it from her side, as the woman was taken from the side of the man, that I might give it to the man, that I might complete the happiness of man by the seed of the last Adam. Now the woman has brought forth the last branch. So every man must now be born of the branch, which is the Spirit. This is the thing that I said — the woman should complete the happiness of the man. What will man now say? she handed the evil fruit, now I have caused her to hand forth the good fruit, that Satan's head may be bruised. He that receives not the seed of the branch, at the hands of the woman, shall be accursed, and his body shall go to the dust from whence it came." — *Written from John Wroe's mouth by William Tillotson.*

Park Bridge, near Ashton, 23rd of 5th month, 1828 :
 "I appear before thee in a bodily shape, and thou doubt-est whether I am a spirit or not. And thou inquirest of me concerning Nunn, the Church minister, and concerning the resurrection. He tells thee, that, When I arose, many were seen at Jerusalem, walking and talking; but I tell thee, No one of Adam's seed has put on incorruption, but are waiting till the times are up. For, I tell thee that hundreds of the house of Israel shall see many spirits walking, and they shall be seen round the boundaries of Jerusalem, and shall go and tell it to the elders of Israel, and the heads; and some of the heads shall condemn them, and say, they are deranged. But, I tell thee, for all this, they have not put on incorruption. They turn my scriptures into another meaning, but I will now make my scriptures meat for Israel. They say, The bread that I

am giving to my children is without salt. But I will show to both Hebrew and Gentile that my word has not lost its savor, for I will cause thee to open thy mouth and utter words that they cannot understand. I will now work, and no man shall hinder me; for it is the sixth day, and I see all my servants waiting for their wages, and the day is far spent, and in the third watch. But who are they that shall receive the reward? Who are they that I shall make stewards over all my affairs? Are they those who have stopped at the law, and not obeyed it? Are they those who have stopped at the gospel, and not done as the gospel has said? No, their bodies shall return to dust. But he that has my Spirit, will do as the Spirit declared to the prophets; if not, my kingdom would be divided.”
 — *Written from John Wroe's mouth by William Lees.*

Park Bridge, near Ashton, 5th of 6th month, 1828:—
 “I will show to the sons of men that I will put my Spirit within them; but down to this day it has but overshadowed them: it shall first rest on them, and overcome the world, and cast unbelief to the ground; and the Spirit shall feed them as the water feedeth the lily, and the willows by the waterside: afterward it shall be put within them and rule and reign in them, and take away the stony heart, which is the heart of blood, out of their body, and give them a new heart, a heart of flesh, (Ezek. xxxvi. 26.) For blood cannot inherit the kingdom of God.” — *Written from John Wroe's mouth by Edward Lees.*

Park Bridge, 6th of 6th month, 1828:— “I will show them the mysteries of their own hearts, which have not been unfolded since the day that Adam hid himself among the trees; for I will take skins and cover man's nakedness; not the skins of animals, for I will put man and woman in one; — one spirit — one likeness — one skin will I cover them with; immortality will I crown them with. The kingdom of heaven will I put within the heart of man, and I will put the dread of the man and the woman upon all animals, they shall not be able to hurt nor devour in all my holy mountain.” — *Written from John Wroe's mouth by William Lees.*

Ilfracomb, 29th of 6th month, 1828:— “I gave a com-

mand to the twelve that they should bring forth a resemblance of my body and blood, by eating of bread and drinking of wine, till I turned my hand a second time, to gather together the dispersed of Judah; this was to be done as a remembrancer, till I began to visit: but now, when I visit, the word is that bread of the sacrifice, and he that eateth the word eateth my body: and he that obeyeth my commands is washed by that blood which I shed upon the cross, and happy shall he be that obeys it; his kingdom shall be to all eternity; the fruits of his body shall possess the heaven and the earth. The scriptures have I fulfilled in myself, and will fulfil them in my people Israel: they shall do greater works than I did, they shall cast out devils and tread serpents under their feet. I performed all my works to show that Israel should do the same.”—*Written from John Wroe's mouth by William Tillotson.*

Swansea, 2nd of 7th month, 1828:—“Within forty and two years of the branch proceeding from me, will I perform all things that I have declared: and within three years of this shall they keep my laws and statutes; there shall not one jot or tittle of the scriptures fail of them.—And within seven years of the forty and two, shall they encamp seven years round the city of Jerusalem, and the temporal buildings shall they see with their eyes, built in their sight; and I am the builder of their temporal building, that is their bodies, and there will I put the life of the last Adam, and it shall possess all my glory.”—*Written from John Wroe's mouth by William Tillotson.*

Dean Cottage, near Ashton, 19th of 7th month, 1828:—“Before the woman was taken out of the man, he was holy, just, and good; so now I have taken the branch of the man from the woman, and it shall dwell in the man and the woman; for in the first Adam the woman dwelt in the man, and not man in the woman; and before man can be redeemed, he must dwell in the woman, for it is the seed of immortality, and the woman in me, for she is become my bride, the wife of my youth.”—*Written from John Wroe's mouth by William Tillotson.*

Park Bridge, near Ashton, 23rd of 7th month, 1828:—

“I will take away every tenth of both male and female, and they shall say, This is for the house of Israel: it is a born eunuch. Two of each sort will I take, and after that, I will have every seventh, male and female, these are born in flesh and blood, as the temple on which I rested was; and as I was a servant to the twelve tribes of Israel, so shall these be to my chosen. They shall nourish my children, and feed their little ones, and their desire shall be to serve them; for my people shall be to them as gods, and they as sons unto them.”—*Written from John Wroe's mouth by William Tillotson.*

Ashton, 1st of 1st month, 1829:—“As the tree of the woman purified itself, so will I purify the blood for a thousand years, for the sake of the servants, that the enemy may be tried when he is chained from the life of the blood, that the people say not, Had we not had blood, we had not sinned; but this shall prove Satan and the first Adam, that he was not willing to wait till it was purified; so the life of the blood shall go for the offering of sin, that all flesh may live unto me, for flesh and the blood within it cannot inherit the kingdom, but be made to serve it. So stand thou boldly before the world, and tell them that flesh and bone, and the life of the branch shall live unto their God, in the kingdom. So the whole house of Israel shall possess the life of the last Eve, married unto the last Adam, which is the Father of all; and all that live shall know her; and the fish of the sea, and the beasts of the earth, and the fowls of the air, shall know: and the unclean shall be destroyed.”—*Written from John Wroe's mouth by William Tillotson.*

Ashton, 1st of 2nd month, 1829:—“Discern between the clean and the unclean beasts: as they went into the ark, by two and two of the unclean, and by seven of the clean, so shall it be to man who dwelleth on the earth; and as it was in the days of Noah, so shall the end of all flesh be. For two who put on immortality their flesh living, fourteen who dwell in blood shall be preserved from the holes of the earth.”—*Written from John Wroe's mouth by William Tillotson.*

Park Bridge, near Ashton, 10th of 3d month, 1829:—
 “He that puts on incorruption is as the angels, but he that puts on immortality is of God. They shall see their offspring round their table, which can never die, nor change, to eternity shall it be established.”—*Written from John Wroe’s mouth by William Tillotson.*

Islington, near London, 9th of 4th month, 1829:—
 “When I cast Satan out of Heaven I promised to finish man within six thousand years, that he might show his power during that time, with all the planets that fell with him. Then shall the angels that shall minister on these planets, see my justice, and behold my power; for I designed every ball which I fixed in the midst of the heavens, for the angels. And I said, I will make man within six thousand years on the ball; but first, within six days, I will bring the form of man, on these balls which fell with Satan from heaven, that he should be permitted to mar man in the making, on those which fell, to prove my creation. So it was not man that fell wilfully, but being made subject to the fall, that I might show my power. So I tell thee and the whole house of Israel, that he has power on all the planets which he took for instruments with which to make war in heaven; so the planets that fell not are for the whole creation, with the angels. I tell thee, with the house of Israel, these are my heavens, and the thrones of mine inheritance. In every distinct generation have I drawn up one to heaven, for a sign to them that were left, that man should live with a natural body, as well as those by a spiritual body, and that they should be three distinct persons, yet one. The man and the woman two, yet one: my Spirit being put within them they should see my Spirit, which is I; yet have I a body. I am God, and beside me there is none. For the people that dwell on the planets of Satan are influenced by the power of Satan, and he is stronger than they, so he causeth their fall: but now the time is come that I will ransom the planets out of his hand, so that every one that heareth my voice and my word, and abideth in them, shall be my people, and I will be their God. And the planets shall become as the heavens wherein righteousness shall dwell; for

now the time is come that I will open the tabernacles of heaven, and show the works of man."—*Written from John Wroe's mouth, by William Lees.*

Park Bridge, near Ashton, 25th of 4th month, 1829 :
 "As Adam the first was brought forth lower than the angels, the seed of the latter shall be higher than the angels, that overcame Satan and his hosts : they shall appear like unto me in all glory."—*Written from John Wroe's mouth by William Lees.*

Park Bridge, near Ashton, 6th of 5th month, 1829 :—
 "I will command the hosts of heaven to draw forth their swords ; and they shall serve my sons and daughters. I have given the incorruptible to be servants to the immortal ; and not the immortal to be servants to the incorruptible."—*Written from John Wroe's mouth by William Tillotson.*

Edinburgh, 3rd of 8th month, 1829 :—
 "I am the Bridegroom, undefiled ; my bride is one, she is a virgin, and wickedness will not dwell in her. Her breasts are comely, they are like the tower of Lebanon ; all her bones shall suck of her and be satisfied. I will make all the six churches tremble before the seventh, and she shall overcome ; they shall come and worship at her feet, and acknowledge that I have loved her, and that she is mine and I am hers. She is of me, and the bones of the whole house of Israel are contained in her body, and I dwell in her, and my graft shall be in her temple. She needeth not the light of the sun, (which resembles them who say they are born of me, but do lie : their sun shall be darkened), neither of the moon, which is the resemblance of the earthly bodies. The sun being darkened is those who say they die the death of the righteous and go to heaven : they shall bow and acknowledge that the bride is mine and I am hers. For every tree shall bear fruit of me : there shall not be one bone of her cast off, for every bone of her is a king and a queen unto me, and a priest upon my throne, and my name written upon her thigh, and in her forehead : and her breasts will I uncover, that all her little ones may suck. She shall dandle the fruit of her body, and dandle them on her knees, and her wings shall

cover her fruit as the hen covereth her brood." — *Written from John Wroe's mouth by Robert Stewart.*

Ashton, 30th of 1st month, 1830: — "I said unto Isaiah, (xxxvii. 30,) 'This shall be a sign unto thee, Ye shall eat this year such as groweth of itself; and the second year that which springeth from the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof. And the remnant that is escaped of the house of Judah, shall again take root downward, and bear fruit upward: for out of Jerusalem shall go forth a remnant, and they that escape out of Zion: the zeal of the Lord of Hosts shall do this.' The three years are three generations: man ate the first year of such as he fell in, he earned his bread by the sweat of his brow; his sons became murderers, and this was of that which grew of itself. I overthrew that generation, but preserved Noah and his sons in the ark, and began the second year, and that which sprang of the same, did they eat; though I came as it was written of me, and would have married them, but they refused, and took the life of the fallen nature, that dwelt in the blood. And the Branch which was taken from me shall take root downward, and by the law and the gospel bear fruit upward in them. These are the remnant of the house of Zion who have escaped." — *Written from John Wroe's mouth by William Tillotson.*

Devonport, 20th of 6th month, 1831. — "I took a temple and became a husband on the fifth day, and I was as though I was asleep till the graft was taken out of me; and by the graft will I gather the bones; and I will then arise like a man out of sleep; and show the fallen angels and devils that I am the husband of these bones, and will prove unto them that I made man in mine image." — *Written from John Wroe's mouth by Robert Wallace.*

Sheffield, 13th of 8th month, 1831: — "When the first resurrection shall take place, and the corruptible shall put on incorruption, the book of records shall be brought out for them, and every man shall be placed in his office in heaven, as he is recorded; and they who at that time receive not bodies as the angels, their rising shall be to everlasting contempt, which is, till the final resurrection;

when God shall judge between them and Satan, for they shall be free of him at that day ; for as I raise the righteous from corruption to incorruption, at the first resurrection, so will I at the final resurrection raise the wicked from Satan's power, so that they shall no more be servants unto dead things, but to living ; they shall be servants to all the angels, and to every creature in heaven and on earth shall they be subject.

“ Isaiah liii. 12 :—“He hath poured out his soul unto death. I caused the seed of the woman to become a living soul within her—the soul of the woman wrapt in blood—that it might become a living sacrifice with the life of the woman, which was taken from man, which caused his fall, that out of that which caused his fall I might show him his glory, the good part of that from which he was made. So the woman's seed has become the tabernacle of the living God, that out of it a rib should be taken, whereof an Eve should be made, like the Son. So that which man said became his fall, has become the top-stone, which shall be brought forth with a shout of a king. The man and the woman could not be finished unless the soul of the woman's seed had been offered for a sacrifice, for if only the blood of animals had been offered, man would not be finished, neither would there be an Adam or an Eve, but under the transgression. But by the blood of the woman's seed being poured out unto death, death shall be destroyed, and the flesh quickened, and the flesh and the bone the complete image of God.”—*Written from John Wroe's mouth by William Tillotson.*

Wakefield, 28th of 9th month, 1831 :—Isa. xxvi. 21 :—“ The earth also shall disclose her blood, and shall no more cover her slain. Of the earth I formed a vessel, and it became a living soul ; I poured out the soul even unto death, and paid the ransom with the life of the woman, that at my return the earth might disclose her blood, (that it might be washed away,) and the flesh made meet for a tabernacle for the life of the virgin to dwell in. O man, hast thou beholden the bite or the sting of a serpent, how it affects the whole body ? Hast thou beholden the bite of a dog when he is mad, how it affects the whole body ?

Hast thou beholden the air in the room of him that lieth in a fever, how it affects the whole of their bodies? Hast thou beholden the pox, if it touch the blood, that the smallest part of it bringeth forth the likeness?"—*Written from John Wroe's mouth by William Tillotson.*

Wakefield, 23d of 11th month, 1831:—“ Now the time is come that I have set my hand a second time, and will pour my Spirit upon the seed of man, as upon the seed of the woman. When it abode on the woman's seed, it was the fall of the builders of the Hebrews, and scattered them, and when the Gentiles saw this, and their opinions not agree, they then began to seek unto the light, and became builders of the common salvation—the remission of their sins. And in their fulness they will be foiled in their judgment as the Hebrews were, for their learning refuseth my Spirit, that it should reign over them; and the house of Israel shall see their opinions agree not with the Scriptures.

“ Now I will bring my word to the former Hebrews—a house full of superstition, and would not have that to reign over them, which would have brought them to the end of the law. The Spirit shall bring back the inheritance to the ten tribes of the house of Israel. They who seek only for the preserving of the soul, lest the second death should reign over it, only seek for the key of the six churches, the life of which is the kingdom of heaven, to receive incorruptible bodies as the angels, at the first resurrection. But they who seek for the preserving of their souls and bodies, seek for the key of the seventh church, the life of which is the kingdom of God, to have immortal bodies, in the image of my own eternity. I said unto Martha, (John xi. 40. 23, 24,) ‘ Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God? Thy brother shall rise again. Martha saith, I know that he shall rise in the resurrection, at the last day.’ My Spirit that sat on the woman's seed is the resurrection, and shall change the corruptible bodies of those that have died the death of the righteous in the three dispensations, to the likeness of the glorious bodies of the angels, which is the glory of heaven. But did I not say, (verse 26,) ‘ He that

believeth on me, the works that I do shall he do also? and greater works than these shall he do?" Their bodies shall never die; the law and the gospel be joined together in them; the gospel shall be a light to the law, and the law shall bind the light upon their bodies, which shall never set nor withdraw its shining."—*Written from John Wroe's mouth by James Shand.*

Trosley, 13th of 2nd month, 1832 :—"I sent the prophets with the law, and it was preached to them, that their souls might be preserved by offering sacrifices in obedience thereto, until John the Baptist preached that they should all repent, for my kingdom was prepared for them, if they would receive it, and that they should be baptized, that they might receive the baptism of fire, which is by the Spirit, (Matthew iii. 2—11,) not of blood, nor of the will of man, but of him who should give them my kingdom, which is the eternal life of their bodies, which has no beginning nor ending. And I commanded that no man should go in the way of the Gentiles, (Matthew x. 5, 6). This was till Israel had been proved, that my kingdom should be preached to them the first; that their bread should not be given to the dogs, (Matthew vii. 6; xv. 24—26); and if they refused still, and took the life of the woman's seed, the law with the ordinances should be nailed to the cross, (Col. ii. 14); and then it should be a light to enlighten the Gentiles, (Luke ii. 33; Romans xi. 11); and the gospel of the saving of the soul should be preached unto them, (Mark xvi. 15, 16). Ask either Jew or Gentile if the common salvation was preached from the days of John the Baptist to the sufferings of the cross, but the kingdom of God, till they refused; and now the common salvation has been preached till the gathering of Israel, which is the fulness of the Gentiles."—*Written from John Wroe's mouth by William Tillotson.*

Devonport, 26th of 4th month, 1832 :—"I am straitened till my children have received the baptism of fire. And in that baptism the blood, which corrupteth the temple, shall be washed away: then my son Shiloh, who is spirit and life, shall dwell in their temple."—*Written from John Wroe's mouth by Robert Wallace.*

Devonport, 25th of 4th month, 1832: — “As the woman handed the evil to the man, and he refused it not, but took it, so now by the hands of the woman will I drive away that evil. For at my first coming, I freed the woman by giving her blood as a sacrifice for her; so now I have sent a second time the branch of the woman’s seed, that she should hand it unto the man, that it should drive the evil from him, and cleanse his temple of all the evil which was handed by the woman. For the graft of me is stronger than the graft of Satan which she handed to the man.” — *Written from John Wroe’s mouth by Robert Wallace.*

Devonport, 27th of 4th month, 1832: — “Ezekiel xlvii. 22: — ‘And it shall come to pass, that ye shall divide it by lot, for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country, among the children of Israel: they shall have inheritance with you among the tribes of Israel.’ The strangers are the ten tribes, they being counted as strangers to the two tribes, being scattered among the Gentiles, and knew not their brethren, (Deut. xxxiii. 9—12.)

“Ezekiel xlvii. 23: — ‘And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord.’ This is the explanation: — In what nation soever that stranger shall be, he shall be appointed to his tribe. For thou Benjamin wast brought forth when the womb was weak, (Gen. xxxv. 16—19,) yet in the beginning he shall be stronger than all the ten tribes; his ending of the old world little, but the beginning of the new world much. Therefore in the morning he shall rise as a wolf; and in the evening he shall divide the spoil with the ten tribes, (Gen. xlix. 27). So let the house of Israel know that Rachel and Leah’s bond-servants, their children which shared a temporal inheritance with the children of Rachel and Leah, are the type of those who are taking hold of the visitation, out of ten languages: (Zechariah viii. 23: — ‘Thus saith the Lord of hosts: In those days it shall come to pass, that

ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, we will go with you ; for we have heard that God is with you : ') which are the ten tribes, being mixed by marriage, and being carried captive into many nations. So were the seed of Jacob mixed with the bond."— *Written from John Wroe's mouth by Robert Wallace.*

Devonport, 22nd of 5th month, 1832 : — " I will show the Trinity in many forms : — The Father of Israel is God : the man and the woman who has done the work is as the Son, which is as the bride : the spirit is the life of them. These three are one, which are as the Trinity, and the children that are born of them are the children of the Trinity, who never saw nor knew evil." — *Written from John Wroe's mouth by Robert Wallace.*

Exeter, 31st of 5th month, 1832 : — " I will be glorified in all the planets ; for I will drive Satan to the place I appoint him, which is hell. On every planet are the bones of Israel, who are my brides, each of which contains a hundred forty and four thousand bones.

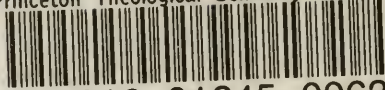
" Isaiah xxvi. 18 : — ' Thy dead shall live, together with my dead body shall they arise.' Now the tree of life shall open the eyes of the blind, who acknowledge they have been dead to knowledge, and they shall live with the dead bodies of those who confessed before their bodies died ; they shall live together ; and the dead bodies which are mouldering in the dust, shall appear with bodies as the angels. But the dead men who have confessed they were dead to knowledge shall appear with flesh and bone, and the tree of life within them, it being the life of their temples, in my image." — *Written from John Wroe's mouth by Henry Brown.*

Devonport, 36th of 7th month, 1832 : — " I gave the man and the woman a sign, that they should not eat of the tree, which should be every month, which sign was the blood, with which it should be sprinkled, that he might know it. The man being asleep ate of it, and then cast the blame upon me, that the woman had given it to him. I then looked down upon the woman, and said to her, I will put enmity between that seed which thou *shouldest*

have given to man, and that which thou *didst* give : and that seed which thou gavest, shall bruise the head of that which thou shouldest have given ; and that seed which thou shouldest have given, shall bruise the head of that which thou *didst* give unto man. Now the good part that I will give thee shall overcome the evil part ; and within the six days thou shalt be the glory of the man, and the man the glory of me, ‘ I in you and you in me,’ (John xiv. 20, xvii. 21,) being three persons yet one.” — *Written from John Wroe’s mouth by Joseph Churchward.*

Devonport, 2nd of 8th month, 1832 : — “ Luke xxiii. 42, 43 : — ‘ The thief said unto Jesus, Lord remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.’ Now I answer : — He has not yet entered into paradise, neither am I yet glorified ; parables and mysteries are for the world, but Israel an open door. There are but three days and a half in the whole race of man, which is the life of the blood ; and there are two thousand years in each day, which is one generation ; then it is not two thousand years since I rose from the sepulchre ; then within this day, which is two thousand years, those that believed in the saving of the soul, whose bodies are dead, shall have bodies as the angels. But those who live and believe, and do the work, shall have the life of eternity within this day, and in the half-day they shall generate, and bring forth my image, without blood, and glorify me, being one with me. And within the fourth day I will rest ; which is yet the seventh.” — *Written from John Wroe’s mouth by Joseph Churchward.*

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